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# The Classical Journal

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# LESSON JOURNAL

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# THE CLASSICAL JOURNAL

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## Editorial

### SELLING LATIN

In the autumn of 1923 the writer had occasion to analyze the class who had been admitted to a great metropolitan college the year before, and who, consequently, had at that time completed their freshman year. These students were prepared for college largely in the high schools of the city and its environs within a hundred miles.

The object of the analysis was to discover the number of units in Latin which these students had brought as a part of their credentials for admission to college. The result was as follows: Out of 934 students entering, 295 offered no Latin at all; 58 offered one year of Latin; 276, two years; 159, three years; 146, four years. That is, roughly speaking, about a third of the whole number offered no Latin; another third, but a bare beginning or at best two years; and a final third, either the complete high school course or at least to within one year of this.

The problem of the first third is quite different from that of the remaining two thirds, and should be treated separately. As to the problem involved in the last two groups, the problem of holding students to a course which they have once undertaken, we carried our findings to the students of our freshman class, themselves just recently come from the experiences of the high school, and still retaining fresh impressions of conditions there, and took them into partnership for the study and solution of these problems.

We first asked them for a written statement of their own objectives in the study of Latin and their reasons for continuing

this study in college. We next asked them to draw up a statement, from their own memory of high school students and from enquiring among their present fellows, of those reasons which operate to hold students from the study of Latin or to bring about an early discontinuance of this study. Thirdly, these freshmen were asked to formulate answers to these reasons; and finally, as the most important step of all, since without a sound constructive program nothing but a melancholy contemplation of the situation outlined above would result, they were asked to make practical suggestions from their own thought and experience as to how the mortality of Latin students at the end of the first, and especially of the second year can be reduced. This enquiry contemplated also a continued interest through the third and fourth years, and into college years as well.

This partnership of enquiry produced some rather surprising results, first of information, which is of especial value because it reflects faithfully and intimately the thoughts and attitudes of high school students, and the various considerations that move them, in shaping their course through high school, to decide for or against the study of Latin; and second, of practical suggestions as to how the student trend against Latin can be met, and how the students' interest, once gained, can be retained.

The scope of these suggestions is varied, and includes plans for securing the coöperation of parents through their enlightenment as to the value of Latin, plans for revising the curriculum so that the transition from first to second year may be more gradual, insistence that the crux of the whole situation lies with the teacher, recommendations as to coöperation with other departments, appreciation of Latin clubs and other extra class-room organizations and activities designed to enhance the popularity of the study, and the education of the younger students as to the value of Latin, that is the "selling" of Latin to high school students. It is this last group of suggestions which we wish to discuss at this time.

The agents of this "selling" proposed by our freshman partners are: first, the teachers; second, the more advanced pupils; third, influential and well known men of the outside world, whose



spoken or written testimony as to the value of classical study in their own education would have great weight with young students.

It is certainly rather startling and at the same time tonic to see how remorselessly these students put the burden of responsibility chiefly upon us, their teachers. Their clear young eyes detect all our weaknesses and note our shortcomings. But if they are exceedingly frank, they are also absolutely just in their criticisms. Listen. Here is Daniel come to judgment:

The teacher is all. He can make a course and he can break it. He must himself believe in Latin. He must make Latin attractive by being himself attractive in his method of presenting it. Bees are not attracted to vinegar.

Teachers of Latin should be vitally interested in Latin, and should always let their classes see and feel their interest.

That is, we must first sell ourselves if we would sell our goods; we must show a whole-hearted belief in their excellence and exercise our wits in presenting them to the best advantage. Can any school of salesmanship throughout the land improve on this as the salesman's first law? But alas for the bees, and alas for the vinegar, how many of us still need to be reminded of this law?

One of the best of our freshmen, whose excellent work reflects what must have been a well nigh ideal high school training, writes as follows:

The interest of the students of a Latin class, particularly beginning and second year, depends mostly upon the instructor. If she is interested, and tries to make the class interested, the students are almost always sure to respond. There was an unusual number of Latin students in our school—two instructors each having seven classes each day in a school of 1200—and I think the reason was because so much was done to create a public interest toward Latin. In the first place, we had two splendid instructors, who were so interested in the work themselves that the students couldn't help catching some of their enthusiasm. They seemed to make it one of their chief aims to make their classes enjoyable and interesting, and to interest students in Latin generally. *They talked of the merits of Cicero to the Caesar classes, and of Vergil to the Cicero classes.* Then we gave Latin plays once in a while for the entire school,

which naturally created universal interest. In each of the classes we did outside reading of contemporary writers, and books dealing with Latin, either history or mythology. And our instructors read interesting books and articles along this line to us in class. *In short, I think the reason Latin was so popular in our school was because the instructors and the principal tried to make it so.*

As to the teacher's knowledge and appreciation of the value of his "line" as a *sine qua non* of successful salesmanship, these freshmen are clear that what we are now calling "objectives" in the study of Latin should be given an important place. Following is a summary of their suggestions:

With reference to objectives in the study of Latin, the teacher should:

- (1) have these strongly and clearly established in his own mind;
- (2) be always ready to state and uphold them with enthusiasm;
- (3) lose no opportunity of drawing from his students their own views, and encourage them to take a stand in defense of these, thus making them propagandists instead of apologists;
- (4) likewise lose no opportunity of impressing these upon his students of all grades.
- (5) A list of more important objectives, elicited from the students, might have a permanent place on the board or on a large card.

Here we have a clear recognition of the fact that without definite aims, not only in our own but in our students' minds, also without well determined and consecutive planning for the accomplishment of these aims, we shall get nowhere, and our work will degenerate into a mere "hearing of recitations."

Now we come to a series of suggestions which sound Utopian but which we believe to lie at the heart of all sound and successful teaching. It is the principle of Teacher, Class, and Company, of frank partnership between teacher and student; of seeking constantly for any and every way in which teacher and student may work *together*; the principle of abolishing the gulf between desk and seat and letting the students feel the partnership. Following are some suggestions as to lines along which this partnership may be worked out:

The teacher should be in open and sincere partnership with his class; if not with the whole class, at least with those who have shown

a genuine interest in the work. Let him set them special problems in small matters of research; ask their assistance in conducting and enriching the course; make them missionaries for Latin among other students.

This mention of missionaries brings us to the second group of selling agents mentioned above — the students themselves. Following are some quite definite suggestions as to how this missionary campaign may be carried out:

Let picked upper class students, under the direction and encouragement of their Latin teachers, go into first and second year Latin classes and tell these younger students of the values which they themselves have received from the study of Latin.

Get students themselves to work informally in the interest of Latin study among their fellows, thus creating a backfire against the prevalent "slamming" of Latin among students.

Students of Latin should openly sing the praise of their subject and the work of their department to their fellow students. It is nothing to be ashamed of, even if many students and even teachers and some principals speak disparagingly of it.

One very important secondary value of this kind of work by students (or *is it secondary?*) is the reflex action of this work upon the "missionary" students themselves. We value more the cause in which we have invested our own interest and effort. Here is the way in which one of our freshmen puts it:

The biggest thing of all, however, is to *get the students themselves to work*. Personal work is always the best. I think that just the recent papers I have written on the subject and the questions I have had to ask have made me more interested than before, and I think I have interested other people as well.

As illustrative of pupil agency in the selling of Latin we have a very opportune letter from Miss Irene M. Bowman, of the Chicopee (Mass.) high school, in which she sets forth the activities of her ninth grade Latin class and their amazing results. Miss Bowman writes:

The ninth grade Latin class of Chicopee Junior High School set aside the last week of May to "sell" Latin to the incoming ninth grade classes.

All eighth grades of the city were invited to an Assembly conducted by the Latin class, whose aim was to prove the real value of Latin. Letters from prominent professional men of the city were read, showing how Latin had helped them in their various professions. Latin songs were sung and poems dramatized.

At the completion of the Assembly in the auditorium, the guests proceeded to the gymnasium, where an exhibit of fifty posters made by the Latin pupils answered the boy's question, "What is the good of Latin, anyway?" Each pupil of the Latin class took complete charge of one poster and explained its meaning to the "prospective" Latin pupils.

The result of this Assembly and exhibition is striking. Last year in the Latin I class 12% of 200 enrolled pupils took the Latin course, *whereas this year, 60% of the same number are taking Latin.*

I believe that interest can be engendered in any incoming or present group by a little extra work and conscientious hustling on the part of Latin teacher and pupils.

Other activities of the school year which were factors in interesting outsiders and pupils were the presentation of a *Saturnalia* during Education Week, at a weekly assembly, and the presentation of the moving picture film, "Julius Caesar."

As to the third agency for the selling of Latin mentioned above, prominent business and professional men who have had a classical training and who know its value are to be found in almost any town who would be glad to respond to an invitation to address students on this subject. If such men are not available for this service in person, there is still a wealth of published material at hand. The best collection of such testimonies is to be found in the volume entitled "Value of the Classics," edited by Dean West, of Princeton University, and issued by the American Classical League. *But in any case, the teacher must take the initiative in bringing this agency into action.*

So then, it all comes back to the teacher. As we were saying last month, he must take the lead in improving the quality of our present teachers by the methods there mentioned; he must encourage his most promising pupils to look forward to and prepare for the teaching of Latin; while the college must see to it that adequate training courses are provided for undergraduates. Furthermore, the responsibility lies with the teacher, first, to be so inter-

ested in his own work and to make it so worth while and attractive that there will be no question as to the students' election of Latin; second, to have clearly in his own mind the most important and best proved objectives in the study of Latin, and to interest his students in these more and more as they advance in their course; third, to take his pupils into active co-partnership in the dissemination of knowledge of the value of the classics both at home and among their fellows; fourth, to send his pupils on to college predisposed to the continuation of Latin study there; and last, to enhance his subject by bringing to bear upon the public opinion of his school the testimony of those from outside whose words will carry weight.

A great and unremitting task, and a great responsibility. *Can we measure up to it?*

#### THE GREAT EVENT

The Great Event will soon be here — the Twentieth Annual Meeting of the Classical Association of the Middle West and South at Lexington, Ky., April 17-19. This vicennial meeting will be fittingly celebrated. It will be made the occasion for a rousing demonstration of the importance of the classics and of their advancement during the Association's life. The southern section of the association will meet with the parent body. Ohio will have a special car which will gather in the faithful at every stop from Cleveland south. Every member should make a special effort to attend this year. A letter will be sent to every college president in the Association's territory urging the attendance of the classical staff. If high school teachers wish to have a similar letter sent to their superintendents or principals, they should send the names of these administrators to the secretary, Professor W. L. Carr, Oberlin, Ohio. All persons who think that they will attend the meeting are asked to send their names to the Secretary. We want to know long beforehand that we shall have a record-breaking attendance. Remember that we shall have reduced railroad rates if 250 bring certificates — and this number should easily be exceeded.



## THE HISTORICAL VALUE OF TRADITION <sup>1</sup>

By LOUIS E. LORD  
Oberlin College

This paper will in one respect, at least resemble a sermon — it will have three divisions. It was only recently that I discovered the reason for the sacredness of the number three in homoleptic composition. A preacher in India was asked by a friend of mine how he could possibly make so few ideas last so long. He replied, "First I tell 'em what I'm going to tell 'em; then I tell 'em what I tell 'em; then I tell 'em what I've told 'em." What I have to say will not smack so much of tautology; the hieratic element will, I hope, be limited to its tripart arrangement and its soporific qualities.

For many years I have been convinced that there is much more truth in the accounts of ancient history as presented by the contemporary historians or the historians of immediately succeeding generations than the modern critics are willing to admit. I believe that back of many of the *myths* even lie germs of historical truth and that in general an historical interpretation is safer than an aetiological, teleological, heliological or escatological one.

I wish, then, first to call attention to the attitude of historians past and present toward tradition, second to give half a dozen examples of traditions once discredited that are now lifting up their heads and demanding damages for criminal slander; and third, I wish in the light of these facts to examine an episode in Herodotus' account of the battle of Thermopolae which has been unduly vilified. The thread on which I would string these ideas — my text if I must still occupy the pulpit, is the historical value of tradition.

<sup>1</sup> Read at the Annual Meeting of the Classical Association at Columbia, Mo., March 29, 1923.

Till the close of the eighteenth century there was little effort to distinguish tradition and legend from history. Histories of Greece and Rome began with the Trojan War and the divine birth of Romulus and ran their untrammelled course till Alexander died in a drunken debauch, thereby furnishing a perennial text to the W. C. T. U.; and Constantine saw in the sky the flaming cross which made of him a Christian and the murderer of his wife and son. The case of Phalaris is a notable example.

Phalaris was tyrant of Akragas about 600 years before Christ. The principal facts known about him are that he served up his son to his guests at a banquet and that he had the habit of imprisoning criminals and enemies in a brazen bull and roasting them. About 550 B.C. Phalaris was gathered to his fathers with the unanimous consent of his citizens, leaving behind him a series of letters. These long passed as genuine historical documents. In the eighteenth century Richard Bentley,<sup>2</sup> afterward Master of Trinity College, Cambridge, wrote his famous thesis on these "Letters of Phalaris." The bibliological riot which followed furnished Swift with the subject for his "Battle of the Books." Bentley showed among other things that these letters contained references to towns which were not founded till after Phalaris' time, references to books that had not yet been written, familiarity with forms of literature not yet created. Though Phalaris was a Dorian the letters were written in Attic Greek and in a species of Attic Greek not known until 500 years after Phalaris' death. Phalaris was (if the letters are genuine) unfamiliar with the coinage of his own country for he speaks of a munificent dowry of five talents presented to a lady of distinction. This amount in the Sicilian coinage of his time would have been equivalent to one dollar and seventy-five cents, certainly not an extravagant dowry for a lady of distinction. Moreover, Phalaris showed great solicitude for the education of the son, whom, according to tradition, he had boiled and served up to his guests during the young man's childhood. This dissertation was written about the year 1700. It might be supposed that these anachron-

<sup>2</sup> See Jebb's life of Richard Bentley.

isms would have been sufficient to convince anyone of the spurious character of the letters, but the eighteenth century had an almost fanatical belief in the truth of tradition. One of his critics accuses Bentley of lying, stealing and prevarication, and concludes his review by saying "common pilferers will go on in their trade even after they have suffered for it." This was two years after the dissertation had been published. Even fifty years later the Regius Professor of Greek at Cambridge could say that the letters were "authentic in the main and an original still." This was the attitude of the eighteenth century towards traditional history.

With the nineteenth century came a great change. In 1795 Wolf in his famous "Prolegomina" destroyed the personality of Homer and shattered the unity of the *Iliad*. Imitators of Wolf did the same thing and more for the *Odyssey*. Even Aristophanes' plays were bisected; the first half of each play was written not by Aristophanes but by another man with the same name and the later half was composed at Byzantium. The Trojan war faded into a myth. The *Odyssey* became a sun myth. One eminent English scholar seriously supported the theory that Ulysses was nothing but the personification of the sun and Penelope, the clouds, whose work at night was undone each morning by the rising sun. Nor was this skepticism limited to imaginative literature. Romulus was expunged. "The so-called history of Romulus is wanting in all historical foundation," so wrote Ihne in 1871. The best history of Rome yet written only mentions Romulus twice and that merely as a legendary character. He has become an eponymous hero, invented by the Romans to explain the name of their chief city. William Tell, Pocahontas and Barbara Frietche have all passed from the realm of the real to that of mere tradition. In this iconoclastic spirit one can well imagine Macaulay's New Zealander who shall stand in the year 2000 on the ruins of London Bridge and look down on the vast desolation of British civilization, writing:—"As for the Americans, their principal town was called Washington. Ashamed of their humble origin and mean beginnings they invented

a god-like eponymous hero to explain the name of this city. He was, according to tradition, the founder of their commonwealth, endowed with superhuman qualities, with absolute veracity (the legend says he never told a lie) and enormous strength. It was said that he could throw a dollar across the Potomac. The true origin of the name of the town is of course clear. Situated on a broad and clear stream, the site was excellently chosen for laundry purposes. Washington or Washington is nothing more than a city famous for its laundries."

Recent archaeological discoveries, however, go far toward proving that many legends contain more truth than fiction. This is especially the case in legends associated, like that of Romulus, with important historical facts. There is a noticeable tendency in more recent histories to accept traditions as credible. Forty years ago no reputable historian would have dared put any faith in Homer's account of the Trojan War; but Mr. Bury, who is not a credulous historian, says in the last edition of his *History of Greece* that he accepts the Trojan War as an historical fact. Homer has returned, as Mr. Gildersleeve says, "pen in hand." Antenor was, so any history that mentions him at all will tell you, a mere invention of a vicious mind. But Miss Thallon of Vassar has now demonstrated that he is a genuine historical character. It seems that on his journey from Troy he put in most of his time breaking up potsherds and strewing them along the way to aid the archaeologist of the future in tracing him. These have now been duly found and lo, Antenor springs to life from the brain of Miss Thallon fully documented. One marvels at the cargo of pottery he must have started with, at the domestic infelicity which the breaking of so much crockery reveals, and at the patient persistence of the fragments—they are the thumb prints of antiquity. Let any criminal beware of carelessly transporting on his person any of these damning relics. The archaeologist will be sure to find them and resuscitate the owner. Ur of the Chaldees is now undergoing excavation. Next, alphabetically, will come Uz. And there we may confidently expect to find the very potsherd which Job took "to scrape himself withal."

May I now call your attention to a few other cases in which the historical truth of popular legends has been established?

He would be a bold historian who would at present dare to affirm that the legend of Theseus and the Minotaur is history, but it may be permitted to show how remarkably the archaeological discoveries at Crete fit the requirements of the legend.

According to the legend the Athenians used to pay tribute to a great king, Minos of Crete. Yearly the Athenians sent six youths and six maidens to their lord. On their arrival in Crete they were imprisoned in a maze called the Labyrinth where they were devoured by a monster, the Minotaur, half man and half bull.

At Crete there has been discovered a palace so large that the word labyrinth does not inappropriately describe it. This palace contains a dancing floor which is certainly similar to that of which Homer speaks, "a dancing-place like unto that which once in wide Cnosos Daedalus wrought for Ariadne of the lovely tresses. There were youths dancing and maidens of costly wooing, their hands upon one another's wrists. Fine linen the maidens had on, and the youths well-woven doublets faintly glistening with oil. Fair wreaths had the maidens, and the youths daggers of gold hanging from silver baldrics. And now would they run round with deft feet exceeding lightly, as when a potter sitting by his wheel that fitteth between his hands maketh trial of it whether it run; and now anon they would run in lines to meet each other. And a great company stood round the lovely dance in joy: and among them a divine minstrel was making music on his lyre, and through the midst of them, leading the measure, two tumblers whirled."<sup>3</sup>

This palace was surrounded by no protecting wall as are the palaces at Tiryns and Mycenae. It is clear that the prince who ruled this palace was not protected by walls but by his high seas fleet. Its dependencies were undoubtedly on the main land where the civilization is of later development. These dependencies may have paid their tribute in slaves and among them may have been Athens. Bull fighting, or at least performances in which

<sup>3</sup> *Iliad* 19.591-606 Lang, Leaf and Myers.



athletes bated bulls, were a feature of the entertainments as we note from frescoes and other pictures which have been found. Undoubtedly the athletes who participated in these contests were slaves and death was not an unusual outcome. On the walls of this palace was often carved an ax. It has been suggested that the name for ax (*labrus*) may have given its name to this palace. The palace was originally the "Labyrinthos," the house of the ax. So complicated was this palace that Labyrinthos came to be the common term for maze. Here we have a number of facts and near-facts which go far to establish an historical truth back of the Theseus legend, a labyrinthine palace in which Athenian slaves were killed in a fight with the king's bulls would easily give rise to the story of the Athenian captives devoured by a monster half man and half bull.

The following story taken from Plutarch seems at first sight a mere invention, a good story such as any clever author might well devise to garnish the pages of his biography: —

"Now it befell Aristides at first to be loved because of this surname (the Just), but afterwards to be jealously hated. . . . So the people assembled in the city from the country round, and ostracized Aristides, giving to their envious dislike of his reputation the name of fear of tyranny. . . . The method of procedure was as follows:— Each voter took an ostrakon or potsherd, wrote on it the name of the man whom he wished to have leave the city for the city's good, and brought it to a designated place in the agora. Now at the time of which I am speaking, viz, the ostracism of Aristides, as the voters were inscribing their ostraka, it is said that an unlettered and utterly boorish fellow handed his ostrakon to Aristides, whom he took to be one of the ordinary crowd, and asked him to write 'Aristides' on it. He, astonished, asked the man what possible wrong Aristides had done him. 'None whatever,' was the answer, 'I don't even know the fellow, but I am tired of hearing him everywhere called "the Just."' On hearing this, Aristides made no answer, but wrote his name on the ostrakon and handed it back."

That this story is not at all impossible is proved by the follow-

ing exact parallel for which I am indebted to Professor Bernadotte Perrin. Professor Perrin found the following anecdote in the supplement to the New York Sunday Times. "What would you call adding insult to injury," someone asked Julius M. Mayer, the head of the Law Committee of the Republican County Committee. "The best illustration I ever saw," he replied, "occurred in my election district the day of the primaries. A friend of mine wanted to scratch the ticket. He took his ballot and asked a stranger near the booth to loan him a lead pencil and show him how to vote against a certain name. The stranger did so. My friend scratched out this particular name, and returned the pencil with thanks. It happened that the man who had loaned the pencil and explained the process was the man whose name had been scratched out." Professor Perrin, regarding this as mere travesty on the Aristides anecdote, wrote to Mr. Mayer who replied as follows: — "I received your very interesting letter. I was as much entertained as you seem to have been by the story in the Sunday Times. The story which I told was based on fact and indeed was accurate, except that the incident did not occur in my own election district. These are the facts: — At the last Republican Primary Election, Judge Davenport was a candidate on the ticket in one of the election districts of the 23rd Assembly District. A man named Dickinson, who did not know Judge Davenport, desired to vote against him, and asked Judge Davenport to lend him a pencil and show him how to vote against Davenport. This Davenport did."

Another example of the vindication of a discredited tradition came to my attention some years ago in Norway. There exist at Gogstad and Oseberg mounds which for generations had been known as the King's mounds. Historians regarded these names as the result of mere local tradition, but in 1889 and 1906, these mounds were opened and found to contain the remains of almost perfectly preserved Viking ships. In these ships were found bones of men and animals. Here again tradition has preserved the historical fact that these mounds were the sepulchres of some of the ancient Vikings of Norway.

Another illustration is from the early history of the Western Reserve. Near Kent, Ohio, there is a small lake called Brady's Lake. A common tradition says that it derived its name from a famous Indian hunter, Brady. According to the story, he was captured by the Indians, succeeded in escaping and ran toward the Cuyahoga River, reaching its banks at Kent. Here he jumped the river which ran through a gorge with almost perpendicular sides. The gorge is from 30 to 40 feet deep and in many places it is difficult to reach the bottom. In this way, although wounded, he succeeded in getting a considerable lead on his pursuers, ran to the lake which is now called Brady's Lake and concealed himself in the water under a partially submerged log. The Indians tracked him to the lake and found where he had plunged in, but searched the banks in vain for any trace of his reappearance. When they found that he had apparently not left the lake, they concluded that he had died of his wound and after watching for several hours departed. Brady later escaped. The story challenges belief because at Kent the distance from one bank of the Cuyahoga river to the other is nowhere less than one hundred feet. Of course we are all creatures of environment subject to local stimuli. Now given an environment of howling and blood-thirsty redskins and a few well placed stimuli in the way of flint arrowheads, and most of us would be able to outjump our best records. Still 100 feet is rather a long jump. It would have been even for a Greek. Their record is only about 55 feet. Even this is disbelieved by all modern authorities who contend that the only way a man can jump 55 feet is out of a second story window. Certainly, then, this story of Brady must be a myth. Two explanations may be given for this legend: first, a well-to-do family by the name of Brady lives near Kent and probably once owned the Lake to which they have given their name. Or on the teleological theory one may conclude that the legend is nothing more than a lunar myth. Brady is the moon, pursued by the sun, the Red skin (note the color epithet). He is wounded — the waning moon. He plunges into the lake, the dark of the moon. He is submerged for a period and then

emerges with renewed strength, the crescent moon, to continue his victorious progress.

This episode is already spoken of by modern writers on Ohio history as legendary. Unfortunately for this view, there exists in the archives of the Western Reserve Historical Society a letter written by General Wadsworth who obtained his information from a friend of Brady. We have thus the following account received from Brady himself with only a single intermediary and written within a comparatively short time of the actual events. Mr. Wadsworth's account, considerably abbreviated, is as follows:

"Akron, O., February 26, 1856

"Seth Day, Esq.

My dear Sir:

"In the year 1802 I went to Pittsburgh and resided there three or four years. Brady . . . died a number of years before (six or eight years, if I am not mistaken) but, from his very noted character as an Indian hunter, he was much talked about, and I soon became very much interested in his history, and became acquainted with a man by the name of John Sumerall, who had for a long time resided in Pittsburgh. He was an intelligent, observing man, and had been an intimate friend of Brady. He described Brady as not being uncommonly large but as a powerful, strong man; kind hearted, but an uncompromising and deadly enemy to the Indians." . . .

"I have listened with intense interest to Sumerall's relations of the incidents attending on Brady's excursions into the Indian country and of his desperate and deadly fights with the Indians. I will give you the history of this transaction," (i.e. Brady's leap) as related to me by Sumerall. I cannot pretend to give the dates, although in every transaction related to me by Sumerall he gave the year in which they took place.

"Brady started from Pittsburgh or its neighborhood with a small force with him, not more than three or four. . . . He started on a scout toward the Sandusky villages, and had arrived in their neighborhood, when he was discovered by a party of ten

or twelve Indians, and after a sharp fight he was taken prisoner. Those that were with him were killed and five or six of the Indians. Brady was taken to the Sandusky villages: and as he was, and had been for years, the most noted and feared white man, there was great rejoicing amongst the Indians at the capture of Brady, and great preparation and parade were made for torturing him. Runners were sent to all the neighboring Indians with the news that Brady was a prisoner and every Indian that got the news was there on the day set for his execution. . . . The time for his execution arrived; the fires were lighted, and the excitement among the Indians became intense. Their pow-wows had commenced, and the circle around him was drawing closer, and he began sensibly to feel the effects of the fire. The withes which confined his arms and legs were getting loose by the effects of the fire, and he soon found he could at any time free himself from them. He watched his opportunity, when, in the excitement of the scene, a fine looking squaw, a squaw of one of the chiefs, ventured a little too near him for her own safety, and entirely within his reach. He, by one powerful exertion, cleared himself from everything by which he had been confined, caught the squaw by the head and shoulders and threw her on the top of the burning pile, and in the confusion that followed made his escape. . . . The Indians, however, were soon in hot pursuit after him, and a number of times came very near catching him, before he arrived at the Cuyahoga River, a distance of more than one hundred miles from the Sandusky Villages. When he arrived near the Cuyahoga River in Franklin, Portage County, Ohio (now Kent), he found the Indians were getting very near to him. He had intended to have crossed the Cuyahoga at a very noted place known as the Standing Stone, on the Indian trail from Sandusky to the Salt Springs, a few miles south of Warren, in Trumbull County, Ohio. The Standing Stone is about a mile above the present village of Franklin, but he found that the Indians would head him, and get there before he could. He then steered his course down the river, intending to cross it below the present village of Franklin, where



the bed of the river was wide, and the water shallow, but soon found his pursuers had headed him there, too; and they were already on the bank of the river both above and below him, and when he got to the river, he found himself at the narrow gorge, in the now village of Franklin, and the Indians close on his track behind him. He had not a moment to spare, and as it was life or death with him, he made the famous Brady's leap across the Cuyahoga River. The river as you well know, at that place is, or was, very narrow. It used to be for some distance, from twenty-five to forty feet wide. It is, I should suppose, from the surface of the rock to the water, some twenty feet; and the water is, I have been told, from twenty to thirty feet deep.

"Many years ago, being in that neighborhood, I went with a man who lived in Franklin, by the name of Haymaker, to examine and satisfy myself, if I could, where Brady had jumped across the Cuyahoga. Mr. Haymaker was formerly from the neighborhood of Pittsburgh. He had been personally acquainted with Brady, and had heard him tell the story, which agreed well with what Sumerall had told me. We measured the river where we supposed the leap was made, and found it between twenty-four and twenty-six feet; my present impression is that it was a few inches less than twenty-five feet. There were bushes and evergreens growing out of the fissures in the rock on each side of the stream. He jumped from the west to the east side; the banks on each side of the stream were nearly of the same height, the flat rock on the west side descending a very little from the west to the east. He caught the bushes on the bank and fell some three or four or five feet before he recovered, and got out; by this time the Indians were within a few rods of the river, and when they saw him on the opposite bank of the river, they set up a terrible yell; but none of them attempted to follow in jumping the river. Three or four of the Indians fired at him, and wounded him slightly in the leg. Very soon Brady found that the Indians had crossed the river at the Standing Stone, in hot pursuit; and when he arrived at the small lake (Brady's Lake) about a mile east of the Cuyahoga River, he found the Indians

were gaining on him, and as the wound in his leg was troubling him a little, he must either secrete himself in the lake or be again taken prisoner. He went into the lake and secreted himself under water, amongst the lily pads, or pond lilies. He found a hollow weed which he could breathe through, with his head under water. This was in the fore part of the day, and he remained in the lake until the next morning. He heard the Indians about the lake all day and until late at night.

"The Indians followed him no farther, but said afterwards that they had no doubt but when they shot at him across the river, they had mortally wounded him, and that he had gone into the lake and sunk, as they had tracked him into the lake but could find no tracks out."

But for the preservation of this single document the history of Brady the Indian fighter would be the Brady legend. A few hundred years hence it would have been impossible to establish the truth.

Perhaps no historian has suffered so much as Herodotus at the hands of incredulous critics, but the trend of all recent discoveries has been to increase our belief in his veracity. Naturally the cases which I have cited of stories which proved to be true have no relation whatever to Herodotus, but in the light of the fact that so much truth has been shown to exist in these traditions selected from a wide variety of time and place I should like to examine briefly one phase of Herodotus' account of the battle of Thermopylae.

Just when Herodotus wrote this is uncertain. He was probably born about the time that the battle occurred. He was at Athens not more than forty years later and derived the information for his account if not from people who took part in the Persian war (and that is very likely) at least from their own sons. He had thus a good opportunity to arrive at the truth and if he did not do so it was his own fault. As a recent writer on Herodotus says, he is either telling us the truth or he is wilfully lying. In regard to his history some authorities have taken the latter opinion. An Oxford Professor recently writing on Herodotus

says (Sayce, Herodotus, page XI) "The greater part of what he professes to tell us of the history of Egypt, Babylonia and Persia is really a collection of popular stories current among the Greek loungers and half caste dragomen on the skirts of the Persian empire. He pilfered freely and without acknowledgement, he assumed a knowledge he did not possess, he professed to derive information from personal experience and eye witnesses which really came from the very source he seeks to disparage and supercede. He laid claim to extensive travels which are as mythical as those of the later philosophers."

Herodotus is unfairly treated by other critics. For instance, he speaks of a famous swimmer who on one occasion is said to have swam under water for seven miles. Herodotus does not vouch for this feat, in fact he says clearly "It is my opinion that on this occasion he arrived in a boat," and yet he has been regarded as credulous and has been made to vouch for this supernaturally long dive.

Another instance; when Xerxes' first bridge across the Hellespont was destroyed by a storm, Xerxes commanded that the refractory waters should be flogged and that fetters should be cast into them. This has been ridiculed as another of Herodotus' inventions. As a matter of fact, recent study of ancient religions shows that this is likely to have been the truth. It was a common custom to punish a god who refused to listen to a prayer by scourging or in other ways maltreating his statue or the element over which the god presided. So the famous flogging of the Hellespont would have been the natural thing for Xerxes to do and not a mere invention of Herodotus' fertile brain.

Herodotus placed the numbers of the invading Persian army at 1,700,000. Practically all modern authors scale this down. Edward Meyer cuts the number to 100,000. Delbrueck says that an army of the size Herodotus described would have reached from Bagdad to Berlin and that there could not have been more than 45 to 50,000 in the host. Such a statement as this is of course more unwarranted than Herodotus could possibly be. The Kaiser's army in the recent war did not reach from Berlin

to Bagdad in spite of the fact that it numbered many times 50,000. In view of the vast numbers employed in the last war the figures of Herodotus seem much more credible than they did twenty-five years ago.

As to the battle of Thermopylae, the facts can be stated briefly. The road from Thrace to central Greece along which Xerxes was advancing followed the coast closely. Xerxes did not wish to go far inland where there is another road, because he wished to keep in touch with his fleet which was skirting the coast. At Thermopylae the mountains ran down almost to the sea, leaving between the water and the precipitous hills only a narrow path. The Greeks had sent a small guard to hold this pass, something like 4000 in all, 300 of whom were Spartans. Their leader, Leonidas, was in command of the entire detachment. The Spartans said they were hindered from sending more men by the festival of the Carneia. The fact was that the Spartans in conformity with their usual selfish and dilatory policy did not care to defend the main land of Greece, but wished the fight to be made at the Isthmus of Corinth. So they merely sent Leonidas and his 300 men to hold the pass. For four days Xerxes with his million men tried in vain to drive these 4000 Greeks from the pass. When the king was in despair at the end of the fourth day, there came to him a traitor who offered to guide a flanking party over the mountains by a pass known to him, enabling the Persians in this way to surround the Greek forces and to cut them to pieces. The path which this detachment followed was already known to the Greeks and a small band had been stationed on the heights to hold it. At the approach of the Persians, however, this band fled higher up the mountain. The flanking detachment of Persians, disregarding them, continued down the mountain to fall upon the rear of the Greeks. What follows is Herodotus' account translated by Rawlinson.

"To those of the Greeks who were at Thermopylae, the augur Megistias, having inspected the sacrifices, first made known the death that would befall them in the morning: certain deserters afterwards came and brought intelligence of the circuit the Per-

sians were taking: these brought the news while it was yet night, and thirdly, the scouts running down from the heights, as soon as day dawned, brought the same intelligence. Upon this the Greeks held a consultation, and their opinions were divided. For some would not hear of abandoning their post and others opposed that view. After this, when the assembly broke up, some of them departed, and being dispersed betook themselves to their several cities; but others of them prepared to remain there with Leonidas. Some say that Leonidas sent them away, that they should not perish; but that he and the Spartans who were there could not honourably desert the post which they originally came to defend. For my own part, I am rather inclined to think, that Leonidas, when he perceived that the allies were averse and unwilling to share the dangers with him, bade them withdraw: but that he considered it dishonorable for himself to depart; on the other hand, by remaining there, great renown would be left for him, and the prosperity of Sparta would not be obliterated. For it had been announced to the Spartans, by the Pythia, when they consulted the oracle concerning this war, as soon as it commenced, 'that either Lacedaemon must be overthrown by the barbarians, or their king perish.' I think, therefore, that Leonidas, considering these things, and being desirous to acquire glory for the Spartans alone, sent away the allies, rather than that those who went away differed in opinion, and went in such an unbecoming manner."

The rest of the story is briefly told. Leonidas with those who remained, instead of holding his position advanced into the wider part of the defile where he met the Persians. There they fought until Leonidas fell and with him two brothers of King Xerxes. Then his followers took up his body, which was four times taken from them and four times rescued, and returned with it beyond the wall to a little knoll; here they were surrounded by the Persians in front and the flanking detachment which had now come up and were cut to pieces, not a man escaped. On that mound the Greeks later erected a lion and inscribed the epitaph; — "Go passer-by, at Sparta tell, obedient to her laws we fell."



This seems a comparatively simple and reasonable account of an heroic though hopeless defence. Herodotus' narrative has been followed by Grote, Holm, Busolt, and Edward Meyer. But Delbrueck, Wecklein, Ruestow and Koechly, among the Germans, do not believe that Herodotus' story can be accepted. The three Englishmen who have written most recently on this subject are Bury, Macan and Grundy; none of them believes that Herodotus is telling the truth. They object to the part of this account above quoted. "Why" they say, "did Leonidas stay in the pass when he knew that he was surrounded and the defense hopeless"? Wecklein calls it, "nutzloses Blutvergiessen." Because these authors cannot understand Leonidas' motive — "he considered it dishonourable for himself to depart" — they say that there must have been some other reason for this useless "letting of blood." Each author then states the obvious reason for Leonidas' course of action. There is no agreement as to the obvious reason for his remaining, but let that pass. Delbrueck thinks that Leonidas wished to impress Xerxes at the very outset of his campaign with the heroism of the Greeks. Koechly and Ruestow believe that Leonidas was fighting a rear guard action and this is the view which Macan takes. No explanation is, however, given for his failure to retreat in time to save at least a part of his detachment. Bury and Grundy are more ingenious. Bury says that when Leonidas dismissed half of his forces, they were not sent home but were instructed to retreat only a short distance and then to return so that the flanking detachment of the Persians would be caught between the two Greek armies. Bury in his account actually goes so far as to indicate that this was done, but he gives no authority and there is nowhere in Herodotus or in any other Greek source any intimation that this was true. Grundy is still more ingenious; he says that the truth of the matter is that Leonidas sent half of his army not to retreat to their homes but to ascend the mountain and stop the flanking party of Persians. These were the orders issued by Leonidas, but they were not obeyed. Why then, has no record of such an order come down to us? Here is certainly a case of

infamous disobedience; over 1000 Greeks are allowed to perish because of the failure to obey orders on the part of half an army, and yet no word of their infamy has trickled down to us. But Mr. Grundy is ready with an explanation: he says that there was a conspiracy of silence. These two thousand men retreated to their homes leaving their brothers to fight and die and not one of them even casually mentioned the fact. Certainly Herodotus' narrative is more convincing than such an extraordinary hypothesis. His narrative is perfectly clear and straightforward. The only question he raises is — Did the Greeks who left Thermopylae desert or were they dismissed by Leonidas? To this question he suggests the most possible and probable answer. To both Mr. Bury and Mr. Grundy one would like to recommend Aristotle's remark, "There is no reason why some events that have actually happened should not conform to the law of the probable and the possible" (Poetics IX, Butcher's translation).

Doubtless in time of peace Leonidas' simple statement that he and the Spartans could not honourably desert the post which they had come to defend seems an insufficient reason for the death of 1000 men, but the history of the late war furnishes many parallels to this simple act of heroism. Many can be found in the history of other wars. One may be quoted because of its striking similarity. "Now Judas had pitched his tent at Eleasa and 3000 chosen men were with him, who, seeing the multitude of the other army to be so great, were sore afraid; whereupon many conveyed themselves out of the host insomuch as there abode with him not more but 800 men. When Judas therefore saw that his host slipped away and that the battle pressed upon him, he was sore troubled in mind and much distressed in that he had no time to gather them together. Nevertheless, unto them that remained he said, 'Let us arise and go up against our enemies, if peradventure we may be able to fight with them,' but they dissuaded him, saying, 'we shall never be able, let us rather save our lives and hereafter we will return with our brethren and fight against them, for we are very few.' Then Judas said, 'God forbid that I should do this thing and flee away from them.

If our time be come, let us die manfully for our brethren, and let us not stain our honor.' . . . Whereupon there was a sore battle . . . Judas also was killed and the host fled." (First Maccabees IX, 5-16.)

And over Leonidas' body they wrote the epitaph which was meant to glorify him, "Go passer-by, at Sparta tell, obedient to her laws we fell," but which has become the most damning criticism ever passed on a government. Leonidas and his followers truly fell at Thermopylae obedient to the laws of Sparta, the laws of procrastination, of selfishness, of dishonor.

## HOW AN EARLY INTRODUCTION TO CLASSICAL ANTIQUITY MAY PROVE A BASIS FOR LATER STUDY<sup>1</sup>

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Today, perhaps more than at any time since classical teaching has seemed to wane, the focus of attention brought upon the problem by the nation-wide investigation under the direction of the American Classical League has stimulated an interest that has already reaped some results. There seems to be a growing conviction that Latin, and to some extent Greek, may not be dropped from the curriculum without too great a sacrifice. It is needless to say then that the important moment has come when all friends of the classics must ally themselves actively with the definite purpose of giving greater force and real effectiveness to the place of these ancient languages.

We live in a utilitarian and complex period which claims from us returns proportional to our efforts and endeavor. In fact, the most effective thrusts which classical teaching has received have come from those who look upon the studies of Latin and Greek as luxuries which would prove worthwhile possessions if we had time to devote to them. But life is too short in this complex civilization to expend the necessary energy and hours in order to develop facility to read with appreciation the literature of antiquity.

It is in the face of such discouraging views, that I am hoping to present to you a method by which an interest in classical study may possibly be stimulated in the Elementary School with sufficient impetus to carry over into the High School. But it involves a broadening of the scope of all classical work; in fact, it

<sup>1</sup> A paper read at the annual meeting of the New England Classical Association at Mount Holyoke College, March 30, 1923.

demands that people engrossed in the teachings of ancient lore seek opportunities to collaborate wholeheartedly with other departments where Latin or Greek may function. By this, I do not refer to incidental collaboration with colleagues in High School. I mean, on the contrary, that Latin teachers must go outside of their class-rooms, or departments, and study those phases of elementary education wherein Classical Antiquity may have a place. The past has proved that the traditional isolation of the Latin department has been a drawback to progress of classical teaching, whereas a reciprocity of influence could give strength to its course.

It is because I feel that many have overlooked this point that I am going to describe a teaching experience wherein I can see a chance for a teacher of Latin or Greek to assist outside of his department, in a way slightly different from the usual conception of interclass co-operation. I am not merely proposing increased altruism; but I frankly believe that the whole question of the place of classics will almost answer itself if participants in the work will consider it along the line of duty to make the value of their work manifestly appreciable by producing contributions to any other phases of educational activity. No longer may the Latin teacher accept his task as entirely apart from problems of other classes.

For a number of years Greek life has been used as the basic inspiration for the year's work of the Fourth Grade of the Scarborough School. The idea is not a new one, for it has been used in different parts of the country in various elementary grades. But the opportunity for inculcating a real feeling for the value of the examples of antiquity has appealed to me so sincerely that I have decided to ask you to review with me the principal features of such a course, and then to consider whether we would not gain force for ourselves if we tried to encourage and support such plans of work.

May I ask you to imagine yourselves facing a group of nine year old boys and girls who have already had the experience of about three years of school life. They have acquired the fundamentals of reading and writing, and of the underlying principles



of arithmetic; but they have lived in this early experience as individuals self-centered and fundamentally personal. Their acquisition of skills up to this point has allowed them to look no farther than to their own gains. Now is the logical moment when, in the development of group spirit, there comes a challenge to the individual to make his best contribution to the unity and harmony of the community which he serves. These children are emerging from the fairy story age, when the wonder inspired by myths is being succeeded by an admiration for the real, — the strength and bravery of men of history. The time is ripe for excursions into the experience of others.

How then may the ideals of Greek civilization adapt themselves to this phase of childhood? In order to have a natural approach the teacher selects an opportunity of initiating the study through observation of the children's own experience wherein Greek inspiration has really borne fruit. It happens that the architect of the Scarborough School utilized that simplicity and character which was the finest expression of the Greek conception of beauty. Already the children have gained unconsciously a liking for the charm of the building; in fact, their habitual attendance and participation in school life have led to a certain pride, almost like ownership. From this interest, the teacher guides the children in their first step towards the study of antiquity by analyzing with them the reasons why the building has proved so satisfying to them. Year after year, it is amazing to see the enthusiasm aroused from such an approach, and to realize that children are not, as is commonly thought, so much the product of a narrow utilitarian civilization that they cannot appreciate almost with a sense of gratitude how indebted they are to this classical heritage, which Professor Erskine calls "the most precious of our possessions in the realm of the spirit."

From this point, the children begin to observe other phases of modern existence where Greek influence is manifest. After they have seen one type of Greek architecture, they watch for other examples; they bring from home art objects, or tell their classmates of some Greek borders they have noted in their travels;

they catch the sound of words derived from Greek, and trace many well-known sayings to antiquity. They see the Greeks preparing the way for customs and institutions, governments and social developments, literary and scientific achievements of to-day. With such an introduction once made, the possibility for continued interest and inspiration is infinite when handled by a skilful teacher. The children gain as facts of history an understanding of the simple life of the Homeric Age, the earlier conceptions of religion, the family, and hospitality; government by chieftains, and methods of warfare. They contrast the life and ideals of Sparta with those of Athens, and see how Athens gained her hegemony among Greek states. The spread of the Greeks throughout the Mediterranean lands by colonization, and the unification of the Greek world through the Olympic Games are subjects which appeal tremendously to these young folks. As the study of the Age of Pericles is made, the pupils see how modern civilization has formed its course under guidance of ancient traditions. They read Hawthorne's "Wonder Book", Baldwin's "Old Greek Stories", simplified versions of the Homeric Poems, or any available ancient tales. There develops a sense of the finer things for which Greek civilization stood, and in a short time the pupils are trying to live many of these ideals. In all this material, the character of the people is emphasized in connection with every story, and the children soon try to incorporate into their own actual existence the qualities of fearlessness and physical vigor; love for the big things of nature,— the sea, the mountains, the forests; loyalty and devotion to home-ties, and the infinite number of noble characteristics manifest in heroic song and story. The mass of subject matter provides ample opportunity for dramatization, drawing, painting, individual research work, oral and written expression. Pupils are especially encouraged to emulate the creative genius of the Greeks and be original in their writing.

The most convincing way I can illustrate this phase of their work is to read you some of the examples of written expression inspired this year purely by the basic background of Greek life,

and not interpolated by any adult mind. I hope they will convey to you some expression of their sincerity and imaginative appeal.

One little boy has written a prayer Jason might have offered to Hera.

#### JASON'S PRAYER

Hera, oh, Goddess — Queen of Olympus,  
 Wilt thou guide the Argonauts  
 On their perilous journey  
 As they venture to Cholchis to seek the Golden Fleece,  
 Against wicked Aeetes, king of Cholchis?  
 Oh, Queen of the gods, bring them safely back to Greece.  
 This is my prayer, oh, Queen,  
 Oh, goddess on high Olympus.

He also found expression about Orpheus' Lute:

#### ORPHEUS' LUTE

Orpheus had a wonderful lute  
 Whose note was clearer than any flute.  
 The beasts of the forest from all around  
 Would gather to hear that magic sound.  
 And on the trip with the Argonauts,  
 It cheered the heroes when out of sorts;  
 And when in search of the Golden Fleece,  
 The wonderful music would never cease.

Another boy wrote "A Song of the Sirens." He unconsciously caught an alliterative effect, although onomatopoeia is an unknown device in fourth grade English!

#### THE SONG OF THE SIRENS

O, come to me, fair stranger, o'er the sea,  
 O, come and rest, for Thou must weary be;  
     O, come and rest.  
 O, come and wondrous flowers shall be thy bed,  
 A soft, sweet place for Thee to rest Thy head,  
     O, come and rest.

This same youth contrasted his exalted conception of the height of Greek civilization with the restlessness of to-day in an "Ode to the Golden Age."

ODE TO THE GOLDEN AGE

O, Golden Age, when Spring lasts all the year,  
And sweet, soft music falls upon the ear,  
And of your people none doth shed a tear.

When flowers deck your grass of emerald hue,  
And overhead the sky is ever blue,  
And men have hearts that are forever true.

But now the world is all as in a rage,  
The people are like birds within a cage,  
No longer free as in the Golden Age.

One little girl whose youth knew no blight or sorrow, found spontaneous expression for the joy of living, in these lines;

"Dear goddess, Athene  
Help me to weave the story  
Of the gods, and my happy life."

We must not permit ourselves to be overcritical as we hear these creations of such very young minds, but surely we can grasp some idea of childish appreciation from this expression of a seven-year old boy who called his verse "The Golden Race".

THE GOLDEN RACE

The Golden Race was peaceful,  
They did the things all right,  
They only knew the Summer,  
And never did they fight.

The Golden Race was beautiful,  
They lived beneath the sky,  
In the golden Grecian sunshine,  
With the gods that never die.

The way the children live the experiences of the people whose civilization they are surveying, is revealed by a prose account a boy wrote called "My Victory at the Olympic Games."

#### MY VICTORY AT THE OLYMPIC GAMES

The summer sun blazed down on the race course. It was the last day of the games, and I was standing at the mark with three of my companions, a Spartan, an Athenian, and a Corinthian. Purple-robed judges were waiting to give the signal. "Off!" At a word, we all sped down the course. I was gaining! Far ahead the goal seemed, but at last it was near, and with two bounds I had won, full three paces ahead. The crowd went wild with shouting and as I stood there, one of the judges came forward, bearing the olive wreath which he placed on my head.

It was the second wreath that our family had won for Athens, our city.

For the entire course, the wealth of visual material is of great assistance. But the amount of reading matter suitable to be placed in the hands of these small children is much too limited; and it is to us of the Classical Departments that elementary teachers are turning for more subject matter for enriching their courses. We should grasp this appeal as an opportunity to widen classical influence.

As a matter of fact, this whole idea seems to me one way of perpetuating the study of Greek life and institutions, even though circumstances seem to stand in the way of continuing to any wide extent the study of Greek in the original; and it may sometime prove instrumental in reviving enough interest to reinstate more teaching of Greek. In any case, I feel that it is the duty of teachers of the Classics, firstly, to familiarize themselves with problems of elementary education in order to work effectively in collaboration with grade teachers; secondly, to arouse enthusiasm for the incorporation of Classical Studies in the Elementary School curriculum; thirdly, to offer all possible assistance in enriching such work: actively participating in lower grade projects, having students represent their departments, and trying to supply grade teachers with more material drawn from the copious liter-



ature of ancient days. This is one of the best ways for us to prove conclusively the sincerity of our belief that the ideals of classical antiquity are worthy of a place in our modern existence.

Roman life is equally suited to have an important place as inspirational background in the Elementary School. Logical chronology would have it follow Greek life; but the question of the relative place in the course of study must be left largely to the specialist in elementary education and child psychology. In the end, of course, the determining element is likely to be the teacher and the degree of enthusiasm she feels for the subject.

The approach to a study of Roman history may be made in a number of ways, for the pupil is old enough now to see the value of tracing phases of our modern life that have been directly derived from ancient civilization. But a most effective introduction is the presentation of the story of Aeneas. The travels of the Trojan hero leading to his final settlement in Latium involve review of the geography of the Mediterranean lands, and special topographical study of Italy and the site of Rome. As the course develops, the pupils become familiar with the tribes of people who dwelt in Italy, and their customs and ideals which later enabled them to govern countries of the ancient world better than these had ever been governed before. The story of how Romans learned to assimilate the best in the customs of others, such as the Etruscans, Greeks, Carthaginians, and Eastern countries shows how modern life has reflected, in the welding of races into nations, the growth of the Roman Empire. The great figures in Roman History, prominent in times of peace and war, have many qualities of leadership within the power of such pupils not only to appreciate but also to emulate in their very lives.

In general, Rome's contributions to our life of today in her manner of ruling people, her buildings, her language and literature, provide a rich and wide variety of material as the background for all the other activities of the grade. There is so much dramatic appeal in the political, social, and military course of Roman history, that infinite stimulus is found for oral and written work. The teacher aims to suggest to the pupils how the bigness of the Roman Empire increases and gains in power, so long

as the policy of civilizing conquered peoples involves some altruism, but fails and falls when selfishness holds greatest sway; but it is somewhat too ambitious to hope that all the pupils will absorb this ideal.

The stress upon our inheritance from Roman institutions naturally presents a chance to introduce to the pupils many Latin words. Myths or tales of history may be retold in the language of the Romans. By an aural and visual presentation of Latin fables or translations of familiar psalms, hymns, or poems, the children unconsciously begin to acquire considerable vocabulary. Soon, their comparison of these words with those of their native tongue initiates interest in derivation. Thus with the intention of vitalizing the year's work through direct contact with the language of the Romans, the teacher makes the first steps in the study of Latin. There is no attempt to have these children cover a certain part of the usual "First Year Latin" ground work, and learn so many declensions or so much grammar. On the contrary, without the terminology of syntax or technique, Latin is given to them as the medium of communication of the Romans and the basis of modern languages.

But the acquisition of a limited vocabulary, and some conception of derivation, and the memorization of a few fables or poems, mean that these children have begun Latin, just as they may have begun any modern language, even their own. It is not apart from the civilization to which it belongs. College graduates who have had the classics are more and more going into grade work; but whenever the teachers do not know Latin, High School teachers should feel an obligation to collaborate in the language work.

Such assistance will return to the Latin teacher large dividends for his investment of effort and time. The pupils who have had this early introduction to classical teachings in Elementary School will enter High School with an appreciation of their inheritance from ancient civilization and they will naturally take Latin because they know about it and like it.

## CICERO'S BIRTHPLACE

By HARRY J. LEON  
University of Texas

Cicero is generally known as a native of Arpinum. Actually however his birthplace was not at Arpinum but about five miles to the northwest, where the little river Fibreno runs into the Liri, at a point about halfway between the historical town of Sora and the modern Isola Liri. The site of the orator's ancestral villa has been exactly determined from his own fine description in *De Legibus*.

Marcus, his brother Quintus, and their friend Atticus discuss the laws of the ideal state while walking toward Cicero's villa along the green bank of the Liris in the dense shade of tall poplars amid the music of birds and the murmur of the rushing stream.<sup>1</sup> By the beginning of the second book they have come in sight of the villa and the small island, which the Fibrenus formed before emptying into the larger river.

*ATTICUS.* Now that we have done enough walking and you are about to begin a new topic, why not move over to the island in the Fibrenus, which, I understand, is the name of that other river? There we can sit down and listen to the rest of what you have to say.

*MARCUS.* Very well. I'm really quite fond of retiring there when I want to think something over in private or do some reading or writing.

*A.* Really, now that I have come here at last, I am quite enchanted with this place, and I despise elaborate bungalows, marble floors, and paneled ceilings. . . . In times past I used to wonder — for I imagined that you had nothing in this region besides rocks and mountains, according to the impression I had got from your speeches and poems —, so I used to wonder why

<sup>1</sup> Cf. *De Leg.* I. 14, 15, 21.

you were so enthusiastic about this place. But now, on the contrary, I wonder how you can possibly prefer any other place when you are away from Rome.

*M.* Whenever I do find the opportunity to get away for several days, especially at this season, I come to this charming and healthful spot; but the opportunity occurs so rarely. However, it is for another reason that I am so fond of this place, a reason which cannot apply to you.

*A.* What reason is that?

*M.* It is because, if we are to tell the truth, this place represents to myself and to my brother our own native country. It is here that we were born of most ancient lineage. Here are our sacred family ties, here is our origin, here are the numerous memorials of our ancestors. In short, this villa, which you see in its present form, was enlarged and improved by the efforts of our father, who on account of his delicate health spent most of his life here in literary pursuits. In this very place while grandfather was still alive and the villa was small after the custom of that day, as for example the villa of Curius in the Sabine country — it was in this very place, I would have you realize, that I was born. Therefore, deep in my heart and soul I feel an indescribable emotion, which endears this spot to me all the more; with good reason, I suppose, for even that wisest of men, as the writers tell us, in the hope of seeing Ithaca rejected immortality.

*A.* I agree that you are quite justified in preferring to come here and in being so fond of this place. Why, even I, to tell the truth, have become more interested in that villa and in all this land, in which you were born and bred. . . . But now we have come to the island, a most delightful place. Why, the Fibrenus splits in two like the beak of a bird and dividing into equal parts, washes the sides of this island and hurriedly passing on, soon reunites its stream and embraces just enough space for a small exercising ground. Then as if its only function were to create this fine location for our discourse, it immediately plunges into the Liris, and like a child adopted into a patrician

family, loses its own comparatively obscure name and makes the Liris much cooler. This is really the coolest river I have ever touched, although I have been to many. Why, I can hardly endure to test it with my foot, as Socrates does in the *Phaedrus* of Plato.

QUINTUS. Quite true. . . . But if you don't mind, let us sit down here in the shade and return in our discourse to the place where we broke off.<sup>2</sup>

That this was one of Cicero's favorite villas is manifest from the many other references to it in his works, especially the letters. Here he would retire on his summer vacations to avoid the great heat of the city.<sup>3</sup> Before leaving with Pompey for Greece at the outbreak of the Civil War in 49, he came to bid his beloved villa farewell since he feared that he might never see it again.<sup>4</sup> After his departure he wrote to his wife to withdraw to this place with Tullia, for here they would be safer than elsewhere.<sup>5</sup> It was here that he wrote not only *De Legibus* but also part of *De Finibus* and revised the *Academica*.

Of the history of the villa after Cicero's death very little is known. A wrong interpretation of an epigram of Martial<sup>6</sup> has caused some to believe that it was later owned by Vergil, but for that supposition there is no evidence. It seems fairly certain that the villa was occupied by the epic poet Silius Italicus, who lived in the reign of Domitian. He worshiped both Cicero and Vergil and so purchased the orator's native villa and also the estate on which the poet's tomb stood.<sup>7</sup> In the fifth century the villa was plundered by the barbarian invaders. At the end of the tenth century it came into the possession of Pietro Rainerio, governor of Sora and Arpino, who in 1011 donated the site to St. Dominic for a monastery. In 1222 it became the property of the Cistercian monks of Casamari, who at present occupy it.

<sup>2</sup> *De Leg.* II. 1-7.

<sup>3</sup> *Ad Quint.* III. 1. 1.

<sup>4</sup> *Ad Att.* VIII. 9. 3.

<sup>5</sup> *Ad Fam.* XIV. 7. 3.

<sup>6</sup> Martial XI. 48.

<sup>7</sup> Cf. Martial XI. 48, 49 (50).



From Sora, once a mighty Volscian stronghold, now a picturesque town, where one can see colorful costumes on a Sunday, it is a walk of less than an hour to San Domenico by the highroad which leads to Isola Liri. The old eleventh century church, which was injured in the great earthquake of 1915, stands at the confluence of the Fibreno and the Liri, almost certainly on the exact site of Cicero's ancestral villa. The monks proudly showed us into the crypt of the church, where there are sixteen ancient marble columns either from Cicero's villa or from Silius' reconstruction. In the garden behind the church are two well preserved tombstones of Roman soldiers, one with sculptured portrait, armor, shield and sword, the other with the legionary eagle. There is also a fine fragment of ancient mosaic. Near the entrance of the church is a tomb of quadrate blocks. It is sometimes called the tomb of Cicero, but that is more probably near Formiae.

The topography has changed somewhat since Cicero's time. The Fibrenus still divides into two branches as once it did, but these branches instead of reuniting before reaching the Liris, form with the large river a sort of delta-shaped island. There is at present an artificial canal between these two branches. Nearby is a very modern paper mill. The Fibrenus is of a deep green color and it is still very cool to the touch. The island itself is used by the monks as a delightful retreat. One writer with a lively imagination compares the flow of the Fibrenus with that of the Ciceronian period, while the more rapid Liris illustrates the orator's impetuosity and fullness of diction.

Between the points where the two branches of the Fibrenus run into the Liris there are in the latter river the ruins of an ancient bridge, now called the Ponte Marmone. One of the arches still remains and one can see in the river the foundations of two pilasters. The bridge is orientated obliquely to the river so that one may judge that the stream has slightly shifted its course. It was probably over this bridge that Cicero crossed when traveling between Rome and his villa.

Some have supposed that the villa actually lay about a mile

and a half farther up the Fibrenus at a place called Carnello, since that spot alone corresponds to Cicero's description of an island formed by the branches of the river, which rejoin before emptying into the Liris. But, as D'Ovidio has pointed out,<sup>8</sup> the definite statement that after forming the island the Fibrenus immediately plunges into the Liris (*statim praecipitat in Lirim*) makes this conjecture impossible and requires the conclusion that the true site is at San Domenico. Such a change in the course of a stream is not an unusual thing, especially in a district where earthquakes occur.

Since Cicero's birthplace is much nearer to Sora than to Arpino, the inhabitants of the former town had long claimed that the great Roman ought to be called a citizen of Sora. It is said that the rivalry between the two towns at one time became so keen that the matter had to be settled by a single combat on horseback between champions representing each of the towns. The knight of Arpino by his victory demonstrated conclusively that it was God's judgment that Cicero was a native of Arpinum and it was declared a heresy for anyone to believe otherwise. The rivalry continued nevertheless into modern times, but has now apparently been settled by the admission that whereas the villa of the orator was anciently in the territory of Arpinum, it now belongs to Sora; and that if the great man had been born in more modern times, he would have been called a Soran instead of an Arpinate. The Fibrenus was probably then the boundary between Arpinum and Sora, as it is now the boundary between Sora and Isola Liri.

It is not much farther to the busy manufacturing town of Isola Liri, which is built on an island in the Liri. It is noteworthy not alone for its paper mills but also for its magnificent waterfalls, which compare well with those of Tivoli. From here to Arpino on its rugged precipice is a walk of more than an hour and a half, mostly up hill, but extremely interesting. The so-called Casa di Cicerone is now destroyed.

<sup>8</sup> *Atene e Roma* II (1899), pp. 200 ff.

The Ciceronian inscriptions of Arpinum have been proved to be the forgeries of Grossi. An example is CIL.X.718\*:

M.TULLIUS.M.F.COR.CICERO.COS  
 PROCOS.PRAET.AED.QUAEST.TRIB.MIL.  
 AUGUR  
 IN.CONSO LATU.CONIURATIONEM.CATILINAE  
 DEPREHENDIT

One may reach San Domenico by any one of three routes from Rome. The most direct route is to go by train to Frosinone on the Naples line, and thence by the Frosinone-Sora autobus, which passes close to San Domenico. Secondly, one can go by train to Avezzano on the Sulmona line and there take the branch railroad to either Sora or Isola Liri and walk or ride the few miles to San Domenico. Thirdly, one may go by train to Roccasecca on the Naples line and there take the branch line to either Isola or Sora. It is easily possible in a three days' excursion from Rome to visit the Fucine Lake at Avezzano, and the ruins of the great Roman garrison colony of Alba Fucens, then Sora, Cicero's villa, Isola Liri, Arpinum with its Cyclopean walls, the ruins of Juvenal's native Aquinum, the birthplace of St. Thomas at Roccasecca, and the celebrated monastery of Montecassino with the remains of ancient Casinum, now Cassino.

Teachers of Cicero who are so fortunate as to visit Italy will find a trip of this sort most stimulating not only in that it will take them into one of the loveliest regions of Italy, a district still uninvaded by tourists, but that it will give them a better understanding of the natural environment which influenced Cicero's boyhood and will introduce them to certain human aspects of the orator that are too little thought of, especially his appreciation of nature and his sentimental attachment for his ancestral home. It is a thrilling experience to sit on the green bank of the Fibreno and read in Latin those chapters from *De Legibus*.

If any reader is planning to make this trip and desires more specific information, the writer will be glad to furnish it.

## SOME COMMENTS ON PROFESSOR NUTTING'S "TAKING THE MEASURE OF LATIN"

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By THOMAS H. BRIGGS  
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It is comforting to those of us who are engaged with the problems of general education when representatives of a special subject also become concerned with them. It is disturbing, however, when they fail to comprehend the point of view of the general educator, misunderstand what seem even on rereading to be clear statements, or cavil at details without consideration of the main adduced facts and without constructive suggestions for betterment of what is criticized.

Professor H. C. Nutting in "Taking the Measure of Latin"<sup>1</sup> is alarmed at the multiplication of subjects in the curriculum, especially of the small high school, though he cites only one extreme case to illustrate his point, and at what he calls the slow and steady elimination of Latin. The facts, as presented more fully in several comprehensive studies, are alarming, for they clearly reveal the lack of certainty that the most serious students along with the untrained schoolman feel regarding the convincing determinants of what should constitute a curriculum. But the classicist is lost if he feels that his subject is sacrosanct. Unless he abandons this attitude and works effectively to justify Latin in the multiplied competition with subjects new and old, he is assuredly contributing to its elimination, or at least to its loss of dignity. It seems difficult to make clear that one may criticize the present methods and results of teaching Latin without being hostile to the subject and at the same time be sincerely desirous that its good be made more probable to those gifted for its study.

Professor Nutting quotes from an article of mine, "What Next

<sup>1</sup> *The Classical Journal*, XIX, 87-96.

in Secondary Education?" the following sentence: "The adaptation of means to individuals will result in lower standards for some, it is true, but in higher standards for others;" and after entering "emphatic protest," goes on to say that "we are now on the eve of a still more grievous error if, in caring for the majority, we neglect the talented minority, and stunt their abilities by condemning them to tasks that do not adequately develop their powers." I can not understand the "emphatic protest," for Professor Nutting cogently states exactly the position that I attempted to present.

It is to some extent true, as Professor Nutting continues, that "the whole matter of educational measurements is still in the experimental stage," though one may in a friendly spirit ask if the classicist can not find some progress, even some substantial conclusions, as a result of the industry of educational scientists. My examination for first-term Latin pupils<sup>2</sup> was introduced by a flood of criticisms, themselves being given the place of honor in the issue of the Weekly, but expressed in such temper that it was impossible for me to present the reply to which a contributor should justly be entitled. Each criticism was based on misapprehension or lack of information and can easily be refuted; and nowhere in the editorial is any constructive suggestion made for improving the measurement of what all beginners in Latin are taught. Neither does Professor Nutting's more courteous criticism of my Pronunciation Test offer any suggestion as to how we may better ascertain the extent to which pupils learn how to pronounce simple Latin words. "A number of intelligent adults" were tested "on the pronunciation of this gibberish" as the test was being prepared, and two able Latinists were consulted on every item. It may surprise the critics to know that the pupils betrayed more intelligence than the non-experimentalist credits them with: they did understand this "gibberish" and revealed exactly what it sought to measure — the degree to which they had learned the rules for pronunciation as presented by Collar and Daniell.

<sup>2</sup> Classical Weekly, 16:148 ff.



My test has proved itself to have a high reliability — .87, to speak statistically. It concerns not the "spiritual elements" but the definite, objective matters that are universally presented in first-term Latin, matters that every teacher does measure and mark every semester. No one has proved that he has made a better test. I hope very much that some one will. That would be a positive contribution to the effective teaching of Latin.

Why should one not be surprised that pupils (I prefer the word to "students" when we refer to children) of successive years when tested on isolated forms rate about as high as the more advanced pupils? In visiting scores of Latin classes in all parts of the country I have been impressed by nothing more than by the critical consideration of specific words at the sacrifice of sequential reading and the higher matters of Latin study. It is due partly to the fact, as revealed by my own test and my subsequent article in the Lohr-Latshaw test,<sup>3</sup> that pupils, even the abler ones, are not soundly taught the fundamentals of form when they are first presented, and partly, one fears, that too many Latin instructors know nothing else to teach. In the publication of my two articles I hoped that I might emphasize conditions that would challenge those most concerned with the future of an ancient and honorable subject to improve the methods and the matter commonly presented. The facts did not fill me so much with surprise, for I have observed too widely, as with concern. And I insist that the facts do raise questions of the gravest moment. If they are considered calmly and thoughtfully, they may throw some light on the reason why "Latin is being slowly and steadily eliminated from the smaller schools" and degraded from its former general high estate in the larger ones.

As to Professor Nutting's other points, including his unexpected though cogent argument against "transfer" from the Latin class, I have nothing to say here. The point that I am most concerned to make is that if the Latinist fails to comprehend the point of view of the general educator, if he misunderstands what careful reading, investigation, or simple experimentation would

<sup>3</sup> The Classical Journal, XVIII, 451-65.

make clear, if he spends his efforts in caviling at details without consideration of main adduced facts, and if he contents himself with negative instead of constructive criticisms, he is losing an opportunity to aid his beloved subject. Nay, more, he is even tending to make enemies for that subject of those who trained in it, have taught it, and still hope to preserve the values possible when it is well taught.

#### PROFESSOR NUTTING'S REJOINDER

In closing this discussion, it is a pleasure to say a few words in reply to Professor Briggs' very temperate remarks.

As to the question why I do not myself attempt to work out tests superior to those criticised, I have to plead that my time is claimed by other things, and that this is not my "job."

If it be asked why I venture, under these circumstances, to pass judgment on tests devised by others, the answer is twofold:

First, the general educationalist, aiming at the discovery of principles of testing applicable to all subjects however diverse (an attainable goal?), cannot check his own tests in special subjects as effectively in some ways as a teacher of Latin, for example, who has spent twenty years or more in the instruction of Latin pupils from the age of ten upward.

Second, by pointing out the defects of educational tests I desire to warn against the danger of trusting their results implicitly, and especially of making them the basis for hasty curriculum change.

Of course, we all admit that progress is being made in the improvement of educational tests; but, for those who are contemplating curriculum revision, the significant thing is that Professor Briggs does not hesitate to bear me out in saying that "it is to some extent true" that the whole matter of educational measurements is still in the experimental stage.

In view of this admission, it certainly follows that the results of such tests should be accepted with caution, and that they should be validated by practical application before being made the basis of curriculum change; and the results of any test should be rejected forthwith, if the findings conflict with facts brought to light by the experience of teachers trained in special subjects.

In this connection, it is pertinent to note that Professor Briggs above claims for a certain test of his a reliability of .87. I do not

doubt at all that this figure is reached by perfectly correct arithmetical procedure; but I strongly suspect that some very subjective data entered into the computation. How could it be otherwise, if you have only the answers to the questions as a basis for computation?

Moreover, I know something of testing programs from the pupil's point of view. And it does not augur well for the validity of the results to hear them tell how they answered first the questions which they knew, and then "took a shot" at the rest, being sure that some of the guesses would be correct, and their mark thus raised to a fictitious point.

As for saving Latin in the schools, I cannot agree with Professor Briggs in the emphasis which he seems to place upon curriculum revision. One has only to open the newest beginners' books in Latin to see that a steady adjustment is being made in the matter of meeting present-day conditions.

Questions of method could be left, for the most part, to natural evolution. Two things in particular hurt Latin; first, the fact that it is taught far too often by people who are quite unfit for the work; second, the modern tendencies in education which are warring to the knife on practically all cultural education, especially in the small high schools.

May I not ask, in a friendly way, whether the general educationalists are not in large part to blame for this crusade? A friend of mine recently heard a professor from Teachers College set forth his ideas as to the place of modern foreign languages in the schools. The speaker said there was room for such work only in the two following cases:

- (1) Vocational schools.

- (2) In other schools, as an elective, provided the emphasis is placed upon such matters as foreign geography.

Here is where the battle-line is drawn up. A man who holds such views about modern foreign language teaching will, if he is consistent, favor only a "practical" course in Latin, *i. e.*, a course devoted to byproducts, such as help in the spelling of English words, and the like.

It can hardly be questioned that doctrine like this, emanating from high authority, is largely to blame for the chaotic and unsatisfactory condition of the secondary school curriculum today.

The trouble may be accentuated by failure of the schoolmen to

get the exact idea. But there is no question about the practice. Passing along the street, you may see children out in the school grounds skylarking, and dropping a few beans into a trench, the process being supervised more or less by a young lady chiefly concerned not to get any mud on her oxfords. This, presumably, is a class in agriculture, with credit toward graduation.

This whole matter has been unfortunately complicated by the use of technical terms and a wrangling about definitions. The vital question is: Are there greater values for a child in thorough training in algebra and Latin than in the numerous easy alternatives by which equal credit for graduation may be secured?

Though the general educationalists seem in very large measure responsible for the present debacle in the schools, I must say frankly that there is little evidence that they regret it, or that they are seriously taking steps to undo the wrong.

No teacher of Classics who knows his business today regards his subject as sacrosanct; and any one at all familiar with my writing will know that, far from being a reactionary, my place has consistently been in the van with those who urge changes in method to meet new conditions. I refer to such changes as lengthening the period of "beginning" Latin, the use of more abundant easy reading matter, and provision for students who cannot carry the subject far.

As to the other points touched on in Professor Briggs' remarks, the reader is referred to the discussion in papers there cited. When Professor Briggs speaks of my "cogent argument against 'transfer' from the Latin class," he refers, I suppose, to my claim that the use of "translation" English is dropped by the student the minute he ceases to recite, and that it does not necessarily react upon his everyday English.

## WHEN PLAUTUS IS GREATER THAN SHAKSPERE

(IMPRINTS OF *MENAECHMI* ON *COMEDY OF ERRORS*)

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By WILLARD CONNELLY  
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Two obstacles seem to have impeded the path of most critics who would compare the "*Menaechmi*" with "*Comedy of Errors*" — the blunders have been so extravagant that they might be assembled fitly under the heading which is the title of the Shakspeare play — and these obstacles are: ignorance of Plautus and an apparent belief that Shakspeare is omnipotent. It has not been observed, I think, that whereas "*Menaechmi*" is one of Plautus' six finest comedies, "*Comedy of Errors*" is one of Shakspeare's six poorest. Both writers are geniuses, and we must not be too quick to see open water between their boats. When we read that the Elizabethan play "infinitely improves" on its Roman model we must fear that certain critics wobble when they attempt to understand Latin, if they do attempt.

Hazlitt is a notable exception to the disparagers of Plautus. Unlike lesser fry he does not believe the addition of the Dromios proves Shakspeare's greater skill. It is well enough to insist that the more improbabilities the funnier the farce, but is the fun heightened by confusion of the audience? Why make a farce an extravaganza? "*Comedy of Errors*" is perhaps best defined as a farce-comedy. For the comedy element we must have some clearness, and still more emphasis. We get down, then, to this essential superiority in the farce playwrightry of Plautus: he focuses the dilemma on two characters, the twins; he economizes in his cast. But Shakspeare adds the servant twins and by just that much he dilutes the force of his situations.

Herein we see Shakspeare immature and Plautus mature. To be just to Shakspeare it is well to remember that in "*Twelfth*



Night" he knew the twins Viola and Sebastian were sufficient. In ten years he had learned restraint.

Plautus uses ten characters to Shakspeare's sixteen. Other points being equal this disparity does not of necessity indicate that "Comedy of Errors" is inferior. But, unfortunately for the English dramatist's exalters, his minor characters have not enough to do to make them either indispensable or adequately amusing. Through the mouth of another character Luce is mildly funny as an amorous greasy Joan; through the mouth of another character Pinch is as graphic as the apothecary in *Romeo and Juliet*; but Pinch's ten scattered lines are vapid compared to those of Medicus, and the seven empty lines of Luce are spoken off-stage. In *Erotium* the Roman harlot lives before our eyes, but Shakspeare's courtesan lacks vividness and individuality because his character-ridden plot crowds her out of the action. Balthazar, Angelo, and the two merchants are negligible, and could be better alluded to than appear themselves. Adriana's sister merely adds a love incident for the groundlings, who might possibly have been willing to see less of Luciana and more of the courtesan.

As for the major characters, an impressive thing about Plautus' comedy as a whole is that perhaps eight out of the ten in the cast *are* major. At all events they are so acutely drawn, and they hold such a significant part in the action, and so living is the fidelity with which they are contrasted, that the pictures they print on the mind do not fade. Of the ten, only the cook and the maid seem incidental. Messenio in his battledore and shuttlecock perplexities finds our concentrated sympathy, but the Dromios temper that sympathy because we in the audience are as muddled as they. Where in Shakspeare shall we see the crisp portraiture of Senex and of Medicus? Metrically alone the old man is a creation; the doctor is pomposity itself — no lost art to his kind today. Again, not until his later period is Shakspeare so deft a painter. The wife of Menaechmus is shrew enough to sustain our attention, and Adriana is not without mettle, but the Antipholuses, especially Antipholus of Ephesus, do not measure as

specimens of vivid and distinguishable characterization very close to the *Menaechmi*.

But it is in particular the prologue of the "*Menaechmi*" that the critics make their target. Now if anywhere in the play Plautus decidedly excels Shakspeare the difference at the beginning glares. The Roman rapidly sketches the expository matter in order to start Act I with the familiar stock character of the parasite, following whom *Menaechmus* emerges, sputtering from altercation with his wife. The situation immediately gets under way. Shakspeare on the other hand puts the explanation in the mouth of *Aegeon*, an unnecessary character, and we must read 150 of the barrenest and flattest lines the Elizabethan ever wrote — so colorless that the wonder is they have not been laid up against *Peele* or *Kyd* — before the action has a chance. Once more Shakspeare's immaturity. He is not yet able to etch exposition in those swift strokes we find in the first scene of *Macbeth*, nor prologues so compact and lively as those which grace *Henry V*. Plautus' prologue reads trippingly, in the *Henry V* style, and it has its proper place outside the actual play.

About the same can be said for the final scenes: here Shakspeare gives promise of his future power; indeed Act V seems not written by the same man, but Plautus ends in the spirit of pure comedy while Shakspeare tampers with romantic frills. Nothing can be apter and more delicious than *Messenio* calling like an auctioneer, the comic cap to a truly great recognition scene; but in the modern play the recognition of the two sets of brothers and of *Aegeon* and *Aemilia* is weak. It is difficult to become excited over the very blank verse of an Abbess long past her prime. Another extraneous character, she only detracts from some of the well-wrought lines of her sons.

Let us not make Shakspeare a mallet to flatten out every other dramatist. Let us remember that since Shakspeare could not read *Menander* his genius had to feel its way.

"*Vixere fortes ante Agamemnona multi.*"

## BASIL LANNEAU GILDERSLEEVE

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By JOHN A. SCOTT  
Northwestern University

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Professor Gildersleeve was born in Charleston, South Carolina, in 1831, was graduated from Princeton in 1849, studied in Germany with Boeckh, K. F. Hermann, Schneidewin, Welcker, and Ritschl, received his doctorate at Goettingen in 1853, became professor in the University of Virginia in 1856.

He was not anxious to win hasty fame, and labored long before he appeared in print or spoke to the general public, so that he had been at Virginia eleven years before he ventured to address the larger audience with his now famous Latin Grammar. This was followed by a series of books intended for secondary students, such as a reader in Latin, a primer, and a composition book. In 1875 he published his edition of Persius. It is to be noted that these books were all connected with Latin, although he was Professor of Greek. During the war period he added to his Greek professorship the duties of instruction in the second classical language.

When the Johns Hopkins University was founded in 1876 he and one other were selected as the original members of that illustrious faculty, and he continued to be the Professor of Greek at that institution until 1915, when he was obliged to retire because of failing vision.

During this professorship he published two books of historical and literary criticism, *Essays and Studies* and *Hellas and Hesperia*. The first of these is hardly to be matched by any kindred efforts in our language and shows his remarkable powers of literary expression as well as his breadth of literary and historical vision.

In the first year at Johns Hopkins he published his edition of

- Justin Martyr, a work which revealed his felicity in the setting forth in clear and comprehensive sentences of the principles underlying the Greek language. There are few better means for grasping the structure of Greek syntax than the reading of the notes to this edition.

His Odes of Pindar appeared in 1885 and showed a like nicety and sureness of touch in handling the problems of language.

During his ripest years he published the first two parts of his major work, *The Syntax of Classical Greek*, but did not live to complete the final chapter which was to have dealt with the prepositions. It is my opinion that he would never have published that concluding portion, since he could not satisfy himself with any definitions, which he was able to frame, for their strange behavior. He said to me in 1896, while sitting on a fallen shaft in Olympia, "If it had not been for the prepositions, my Syntax would have been finished long ago."

This unwillingness to accept loose definitions or to be satisfied with partial success was characteristic of his whole life, and there has probably never been a scholar who has produced such a variety of articles and over so many years who has been forced to make fewer changes or to retract less.

In 1880 he founded the *American Journal of Philology* and for forty years remained its editor and dominating spirit. The creation of this Journal marked a new age in American classical studies, since up to that time there had been little incentive for the carrying on of those small and technical investigations which alone make advancement in learning possible. This also provided a medium for intelligent criticism and for the exchange of expert opinion.

Few classical articles or books in all these years have been written in England and America, the authors of which have not reread and revised their work in searching for those errors which could hardly escape exposure in the Journal. His praise or his censure was the coveted reward or the feared punishment lurking in the minds of these writers.

We owe in a large measure to his influence the reputation for

honesty and accuracy which has been won by American classical scholarship.

Just two weeks before his death I visited him at his home and found him as buoyant and alert as ever. He walked across the room with a rapid and steady step, told me that he had now solved the problem of continuing his studies even with his impaired vision, and expressed his intense happiness that on that day he had been able to study Pindar and Homer with unimpaired delight.

It is a great satisfaction to all his disciples and friends to know that this superb mind never went under a cloud.

His real monument is the forty volumes of the Journal and in them are found his greatest contribution to the intellectual life of his own generation. His own investigations there published, his reviews, and above all, his Brief Mention are the permanent proof of his learning, his vision, and his genuine moral greatness.

Professor Gildersleeve has left no single work by which his name is at once recalled, such as Bentley's *Dissertation on the Epistles of Phalaris*, Wolf's *Prolegomena*, or Goodwin's *Moods and Tenses*, hence it is hard to make comparisons and I have not the capacity to make a just estimate, but it seems to me that in his notes to Justin Martyr and to Pindar, and in the pages of the Journal, he has shown a breadth of vision, a sureness of touch, an independence of outlook, and a comprehension of history, language, and literature which have never been surpassed.

We are proud of his life and his accomplishments, and we feel that somehow every teacher of the classics has been invested with a peculiar honor from the fact that Professor Gildersleeve was one of us and because he never doubted the great importance of the work to which he devoted his long and illustrious career.



## MOSES STEPHEN SLAUGHTER, 1860-1923

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A resolution in honor of the late Professor Moses S. Slaughter, chairman of the department of classics and member of the faculty since 1896, who died in Rome, Italy, on December 29, was adopted by the faculty of the University of Wisconsin at its regular meeting Monday afternoon, January 7. The resolution, which was prepared by Professor Grant Showerman, is as follows:

Moses Stephen Slaughter, born at Brooklyn, Ind., Oct. 3, 1860, graduate of De Pauw university, 1883, doctor of philosophy of Johns Hopkins university, 1891, student at Berlin and Munich, 1893-4, instructor at Bryn Mawr college, 1887-8, Collegiate institute, Hackettstown, New Jersey, 1888-9, professor at Iowa college, 1889-96, ranking professor of Latin in the University of Wisconsin since 1896, annual professor in the American School of Classical Studies in Rome, 1909-10, major in the Italian commission of the American Red Cross service in the district of Venice, 1918-19, died in Rome, where he was on leave of absence accompanied by Mrs. Slaughter, at midnight on December 29, 1923.

The death of Professor Slaughter removes from the department of classics a conscientious and able leader, from classical studies and letters at large a teacher in whom scholarship and humanity met with rare effect, from the faculty one of its oldest and wisest counsellors, from the church a faithful member, from the community an esteemed citizen and beloved neighbor.

The faculty of the University of Wisconsin, in regular meeting assembled on January 7, 1924, expresses hereby the sense of its collective and personal loss, and orders the record of its regret placed in the minutes.

President Birge, of the University of Wisconsin, wrote:

The sudden and unexpected death of Professor Slaughter brings with it a great loss to the university. He was a humanist in the

fullest and best sense of the word. His character and temperament as a teacher found their basis in the human and humane qualities of the classics, and he had a rare ability of making these qualities live in the hearts of his students.

Horace and Lucretius were the authors whom he taught with most pleasure — the poet who has been the companion of men of culture in all times and countries, and the poet whose science and philosophy have the closest appeal to the thought of the present. No wonder that students found him an inspiring guide into Latin letters as a source of illumination for their own problems of thought and life.

The general esteem in which he was held and the many-sidedness of his life are expressed in the following paragraph from the *Daily Cardinal*:

Throughout the 27 years in which Professor Moses Stephen Slaughter taught at the university he combined his scholarship and his personality to make good students and devoted friends. He was so full of human kindness that he became the real friend of any one who knew him at all. So it was that he had an unusual hold upon the hearts of students at the university and was able to give them much of his wisdom, academic and spiritual. He understood his students, he was in tune with them, and so in their work with him they responded readily, not with a sense of duty, but with a sense of pure pleasure. It is not enough for a teacher to present facts; he must make these facts live that they may be vital for his students. This Professor Slaughter did.

## A MESSAGE FROM VIRGIL

By SUSAN E. SHENNAN  
New Bedford, Mass.

Most of us engaged in the business of education, whether we are practitioners in the class-room or philosophers in the university, can agree with Professor O'Shea<sup>1</sup> that we need both the microscopic and the macroscopic point of view. In a study of "The Curriculum", Franklin Bobbitt states the same fact in terms of visual perspective. "As one looks out on the landscape," says Bobbitt, "his image is a distortion, for he sees near things large and clear and solid, and far things small and dim and unreal. The corrective is a change of position. . . . Observing from both points of view, he arrives at true valuations as to all the things."

The Latin teacher, who while on the job is viewing her work through the microscopic lense, can well afford to pause and see her task from a different angle. As the macroscopic lense that will give the proper perspective we might use the diagram-analysis of life's activities and attitudes found on page 2 of Gowin, Wheatley, and Brewer's "Occupations."

This may be familiar in the less graphic form in which it appears as a statement of the seven objectives of life in the "Cardinal Principles of Secondary Education".<sup>2</sup>

If we accept this as a fair analysis of a normal life, and admit that the school needs to reach the child from all these angles, can we, who have decided that Latin is the tool with which we are best equipped to mold the High School pupils who come to us for instruction, show that our subject has possibilities in the way

<sup>1</sup> Introduction to Freeland's "Modern Elementary School Practice".

<sup>2</sup> Bureau of Education. Bulletin 1918. No. 35.

## ACTIVITIES

	1 School Life	2 Home Member- ship	3 Citizen- ship	4 Voca- tion	5 Leisure and Rec- reation	6 Care of Person	7 Relig- ious Life	8 Other Relation- ships
ATTITUDES				←1. Ethical→				
				←2. Thoughtful→				
				←3. Coöperative→				
				←4. Healthful→				
				←5. Cultural→				

## THE ACTIVITIES AND ATTITUDES OF LIFE

of guidance in these eight common activities and five desirable attitudes?

Let us consider the work usually assigned as the major text of Senior year, the first six books of Virgil's *Aeneid*. Here our material offers rich possibilities in the field of School Life. No Latin teacher wants to miss her chance for direct correlation with Senior English, which so often includes the study of Milton, who, whether in the minor poems or in *Paradise Lost*, is an English successor of the Roman poet. An insistence on a beautiful, adequate, and exact translation of Virgil cultivates precision, one of the chief elements in good style. It is a rare Senior who does not like to master the verse form of Virgil, and this thorough study of the dactylic hexameter is of immediate use in appreciating verse forms in English and in other tongues. To an equal degree, the intensive study of the Epic as a literary form functions beyond the confines of the Latin class. In fact, the study of the *Aeneid*, as a culmination of four years' work, gives pupils a sound foundation for the comprehension of other inflected languages.

Can we find in this Virgilian picture of a distant age material

for guidance in Home Membership? List the number of times the adjective *pius* and the noun *pietas* occur in the epic; consider that one of the qualities involved in that almost untranslatable word *pietas* is devotion to family, and we have possibilities on almost every page. Examples that we do not find hard to duplicate are instances, all through books I, II, III, of Aeneas's care of his father and his devotion to his small son, and in Book II Hecuba's tender solicitude for Priam.

The founding of a state was the hero's mission. To that Aeneas had to subordinate all personal desires. If he could found a new world out of the wreckage of Troy, there may be a lesson for our young people who have to found a new order out of the havoc of the late war. The growth of his state was, as theirs will be, a product of coöperation.

To such of our students as feel inclined to follow literature or the teaching of languages as a life work, we do not find it hard to demonstrate the vocational value of Latin. Not merely with the natural linguists but with all our pupils, we may well stress this point. The Aeneid, rightly taught, provides admirable exercise in developing good English, and good English is a business asset. Increased ease in using language for the expression of ideas is of inestimable value. We Latin teachers have in our subject an instrument which supplies not only *ideas for* expression, but *practice in* expression.

The transition from a consideration of increased power in language to the proper enjoyment of leisure and to culture is an easy one. Conversation, reading, and writing play a big part in one's leisure hours. Because of a real understanding of one world masterpiece, our pupils will find increased enjoyment in all poetry. In their after-school days there will be a pleasantly human satisfaction in being able to recognize classical allusions in literature, or even a mere proverb or inscription casually encountered in reading or in traveling.

From the great epic wholesome lessons may be drawn that have a bearing on Religious Life. What was the reason for Rome's downfall? Was not one contributory cause Rome's in-



ability, after she had lost her old gods, to assimilate the faiths she borrowed from the East? The poet, loyal to his emperor, lost no opportunity to extol the good old religious forms, a revival of which Augustus hoped would help in building a new, sound empire. Here is literature serving as a handmaid of religion, which in turn is to be a bulwark of the state. In the sixth book, we have an excellent chance to show how a primitive people groped for an explanation of life. Where did Virgil get this queer idea, *Anima Mundi*, that colors the sixth book? Pupils like a mystery, and are eager to trace the source of this doctrine as well as of the evidently accepted idea of reward and punishment.

Relating the *Aeneid* to our seventh column, *Care of the Person*, might seem to involve an almost impossible combination of the quick and the dead, but just as Caesar showed a marked interest in the physical fitness of his soldiers, so Aeneas watched over the well-being of his followers. Let Seniors note the famous scene in Book I where Aeneas's first act on landing after the shipwreck was to provide food for his men.

As bare samples of other relationships richly illustrated in the *Aeneid*, we offer a consideration of the ethics of the Dido-Aeneas episode in Book IV and of good sportsmanship in Book V.

When we Latin teachers have amplified this brief survey of the *Aeneid* viewed as an instrument of guidance, let us experiment with every other bit of Latin read in High School by the young citizens we are guiding.

## Notes

### DIO CHRYSOSTOM AND THE HOMERIC ORIGIN OF THE CYCLE

Many scholars vaguely believe that at one time the Greeks assigned to Homer all the poems of the Epic Cycle, even if no reliable early authority can be quoted for that belief. Bethe in his second volume of *Homer, Dichtung und Sage*, goes so far as to say that these poems have continuously been thus assigned, p. 385, *Sie haben dauernd Homers Namen getragen*.

There are few better sources for ancient traditions and beliefs than Dio Chrysostom, to whose learning and desire to impart it we owe many of the finest jewels of antiquity. Some of these jewels are the battle-song composed by Tyrtæus for the Spartans, the first verse of which is,

ἄγερ' ὃ Σπάρτας εὐάνδρου —

also the best of the genuine fragments of Anacreon, which begins, ὦναξ, ὃ δαμάλης "Ερως.

He it was who tells us that Alexander saved the house of Pindar from the destruction which came upon Thebes, and he informs us that this same Alexander knew by heart much of the Odyssey and all of the Iliad.

In all his writings there is not a single reference to Homer as the poet of any part of the Cycle, but there is the clearest proof that he never heard of such a theory.

In Vol. I, 173, Teubner Text, he says: "Although Homer undertook to picture the war between the Greeks and the Trojans, he never pictures the beginning or the end of that war, and if he does refer to the end it is only an aside and briefly. Homer never speaks of the rape of Helen, of the capture of Troy, except by inference. Homer never tells us of the death of Ajax, of Achilles, of Memnon, or of Antilochus, indeed he does not even narrate the death of Paris." Again in Vol. I, 194, "Homer never tells of the aid given by Memnon, of the death of Achilles, or of the capture of Troy."

These matters which Dio Chrysostom declares are never mentioned by Homer are all fully treated in the Epic Cycle, indeed they are the very core of these poems.

In all these references to the fact that Homer tells nothing regarding events covered by the Cycle Dio does not once refer to any belief in Homer as their author. He is plainly not combatting an existing theory, he simply knew nothing of it. In this he agrees with Aristotle, Aristarchus, and all the best early authorities.

JOHN A. SCOTT

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### THE STOPPING OF THE WOODEN HORSE

(*quarter ipso in limine portae substitit.*—*Aeneid*, 2.242-243.)

The stopping of the Wooden Horse at the walls of Troy has been associated with the bad omen of stumbling at the doorway. Many instances of the superstition of tripping over the threshold have been collected on pages 251-254 of an interesting article by Professor Ogle, *The House-Door in Greek and Roman Religion and Folk-Lore*, *American Journal of Philology*, 32:251-271. (A few examples are given by myself in the *Classical Weekly*, 13.217.) On page 252 Professor Ogle writes that Virgil "seems to have had the same idea in mind." The phrase *in limine portae* surely warrants the conclusion that Virgil was thinking of superstitions of the threshold.

An incident narrated by Dio, 61.16, seems to indicate, however, that, irrespective of the place, the stopping would have been a bad omen in and of itself. During the sacrifices that were being held for Agrippina in accordance with a decree of the senate, there occurred an eclipse of the sun, so that the stars were visible. "In addition the elephants drawing the chariot of Augustus [i. e., Nero] entered the Circus and advanced toward the seats of the senators. Arriving there they stopped [*ἔστησαν*] and refused to proceed farther."

EUGENE S. MCCARTNEY

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## Current Events

[Edited by Clarence W. Gleason, Roxbury Latin School, Boston, Mass., for territory covered by the Association of New England and the Atlantic States; Daniel W. Lothman, East High School, Cleveland, Ohio, for the Middle States, west to the Mississippi River; George Howe, the University of North Carolina, Chapel Hill, North Carolina, for the Southeastern States; Walter Miller, the University of Missouri, Columbia, Mo., for the Southwestern States; and Franklin H. Potter, the University of Iowa, Iowa City, Iowa, for the territory of the Association west of the Mississippi, exclusive of Louisiana and Texas. News from the Pacific Coast may be sent to Miss Julianne A. Roller, Franklin High School, Portland Ore., and to Mr. Walter A. Edwards, Los Angeles High School, Los Angeles, Cal. This department will present everything that is properly news—occurrences from month to month, meetings, changes in faculties, performances of various kinds, etc. All news items should be sent to the associate editors named above.]

### Illinois

*Chicago.*—Saturday night, December 15th, the Undergraduate Classical Club of the University of Chicago presented an English translation of Plautus's "The Haunted House" to a very appreciative audience. From the minute Grumio appeared on the stage till the "Plaudite" the attention was held, the cast playing their rôles so well that it was with difficulty that the stars could be picked out. It was hoped that the classical students and faculty would enjoy the play, but when "non-classical" and even "non-students" came forward with their praise, the play was decided a success.

Much credit was due Dr. Gertrude Smith of the Greek department for her un-tiring efforts in directing. Miss Smith had played the rôle of Tranio a few years before and her excellent coaching proved the success of the play. The costumes and scenery were held strictly to the Classic period and were admired continually. "The Haunted House" was considered the finest production the Undergraduate Classical Club has ever given and has set up a standard for future plays.

### Kentucky

*Danville.*—The Kentucky Classical Association convened at the Kentucky College for Women at Danville on November 23d for its fifth annual session. The meeting was attended by a larger number

of members than on any previous occasion, and the program was one of the most interesting and profitable. At all incoming trains a delegation of students from Danville High School, with their school colors of blue and white as marks of identification, met the members and carried them in autos to the college and the hotel. The Kentucky College for Women threw its doors wide open and welcomed the gathering with that cordiality and charm so characteristic of our people.

The sessions were called promptly and the program carried out in detail, under the efficient direction of the president of the association, Miss Elizabeth M. Roff, of Ashland.

Among the notable speakers and papers may be mentioned the lecture on Friday night by Dr. Gordon Laing of the University of Chicago, on the subject, "Rivals of Christianity: the Cults of the Great Mother, Isis, and Mithras" (illustrated). Prof. Paul B. Means, formerly a Rhodes scholar, now of Berea College, spoke of educational conditions now existing in England and Germany. Papers were read by Miss Mary Wood Brown, of Lexington; by Miss Mollie B. T. Coyle, of the Kentucky Home School of Louisville; by Miss Elizabeth Colegrove, of Bellevue; and by Mr. D. H. Daley, of the Louisville Male H. S. A paper by Sister Margaret Gertrude, of Nazareth, was read by Miss Rodman Hayes, of the Kentucky College for Women.

Unstinted praise is due to Miss Roff for her untiring efforts during the past five years in building up the Association to its present high plane. Her enthusiasm and devotion to the cause of the Classics in Kentucky and her sacrifice of time and energy in founding and administering the Kentucky Classical Association merit the warmest approval of every progressive teacher in this state. Now she is handing the reins to her successor, Miss Mary Welsh, of Berea College. Other officers for 1924 are: Vice-President, Miss Alma T. Edwards, of Danville; Recording Sec.-Treas., Mr. H. D. Cannon, of Louisville; Corresponding Sec., Miss Mollie B. T. Coyle, of Louisville. The next meeting will be held at Georgetown College.

#### **Massachusetts**

*Boston.*—A meeting of the Classical Club of Greater Boston was held at the Museum of Fine Arts on Saturday, December 8. Luncheon was served at 1:30 p.m., at the close of which the meeting was called to order by the President, Dr. Arthur W. Roberts of the Brook-



line High School, who outlined the work of the club for the coming year. Rev. Willard Reed gave a short resumé of the accomplishments of the reading division during the past two years, and Prof. Cameron of Boston University spoke of the plans of this division for the coming year. Dr. Lund referred to the pleasure and recreation afforded a busy physician by the translation of the Latin or Greek Classics into English, and of the English Classics into Latin. Mr. Philip Hale of the Boston *Herald* gave amusing reminiscences of Philips Exeter and Yale University in the seventies, and emphasized the importance of a thorough training in the Classics, as a preparation for newspaper work. Dr. Roberts informed the large gathering that the moving picture, "Spartacus," will be shown at the next meeting of the Club on January 14, at the High School of Practical Arts.

#### **New Jersey**

*Princeton.*—On December 27, 28, and 29 the American Philological Association held its fifty-fifth annual meeting at Princeton University. The Archaeological Institute of America and the College Art Association of America met at Princeton on the same days. Many members of the Philological Association belong also to the Archaeological Institute; some members of the Institute are connected with the College Art Association; and a few scholars belong to all three societies. The professional value as well as the social pleasure of these joint meetings is obvious. Each society had its usual separate sessions for the reading of papers, but there were also a number of sessions in which two of the societies, or all three, united to hear a program adapted to the common interests of the audience.

On Thursday evening, the 27th, the three societies were entertained at dinner by the University in Procter Hall, the dining hall of the Graduate College. This hall is one of the most distinguished examples of collegiate architecture in America, and no doubt helped to invest the meeting with an atmosphere suitable to the traditional dignity and worth of the literary and artistic studies to which the three societies represented on this occasion are devoted. Professor Andrew West, Dean of the Princeton Graduate School, presided at this dinner. The societies were welcomed to the University by President John Grier Hibben, who emphasized in his speech the value of the classical tradition which is in a sense the common ground of the Philological Association, the Archaeological Institute, and the College

Art Association. Professor Ralph Van Deman Magoffin, President of the Archaeological Institute, responded for the societies. The audience received with applause a genial and spirited letter from Professor Gildersleeve, conveying his greetings to the societies, and joined in sending an appropriate message to him, written by Professor Edward Capps of Princeton. Mr. A. J. B. Wace, who is this year the Norton lecturer of the Archaeological Institute, greeted the societies as a representative of the British Classical Association and of the British School at Athens. He mentioned incidentally a conviction which many would be glad to hear him discuss at more length — that the historic value of Homer is confirmed by the recent excavations of the British School at Mycenae. The annual address of the American Philological Association was given by Professor Edward Kennard Rand of Harvard, the President of the Association. His subject was "Illusion and the Ideal," particularly as factors in the drama of ancient and modern times; and the ease with which the author ranged from Euripides and Menander to Shaw and Galsworthy would prove, if proof were needed, the breadth of his scholarship and his appreciation.

At a joint meeting of the three societies on Friday evening, the 28th, Mr. Wace, whose discoveries at Mycenae have already been mentioned, gave an interesting account of the three classes of beehive tombs and their chronology. Professor Clifford H. Moore of Harvard illustrated and commented on the significance of some papyri which illustrate the instruction in Latin given in Greek schools of the Imperial period. The architectural paintings of Luciano da Laurana and their relation to the actual architecture of the High Renaissance were discussed by Professor Fiske Kimball of New York University. Professor John Shapley of Brown University, President of the College Art Association, read an allegorical narrative, designed to illustrate the necessity of "tridimensional criticism," or criticism in which the connoisseur, the artist, and the aesthetic mind coöperate.

It is impossible even to list here the interesting papers read at the separate sessions of the Philological Association. It may be noted that historical subjects seem to have had the dominant rôle in these programs and that purely linguistic papers were in a small minority, while discussions of literary questions occupied an intermediate position. Perhaps these facts are significant of the general direction of

interest in the present generation of classical scholarship. One session was devoted to papers on aspects of mediaeval and Renaissance literature in relation to the Classics. The programs of the Archaeological Institute reflected as usual its division of interest between classical and Christian art.

In intervals between their formal meetings many members of the societies visited special exhibitions which had been arranged for their pleasure and profit. In McCormick Hall they might see not only a part of the University's permanent collection of works of art and reproductions, but also the unique collection of Greek embroideries brought to this country by Mr. Wace; the architect's model of the marble building, now under construction, which is to house the great library given by Mr. Gennadius to the American School at Athens; and the beautiful photographs of the Erechtheum and its sculptures which were made last summer by Professor Clarence Kennedy of Smith College. The University Library made a most interesting exhibition of manuscripts and rare books, including a series of papyri (some with fragments of classical texts), a number of beautifully written and illuminated Latin manuscripts, principally of the fifteenth century; the *editiones principes* of some Greek and Latin authors, and a series of early editions of Vergil and Horace, including a uniquely complete copy of the first edition of Vergil.

The generous hospitality which the University and its Faculty showed to their guests will not be forgotten. On Thursday evening the University entertained at dinner all the members of the societies who could be seated in the great hall of the Graduate College, and it also provided for a considerable number who were too late to find places. On Thursday and Friday afternoon tea was served informally in McCormick Hall. Acknowledgment is due to the Princeton ladies who kindly poured tea and received the guests on these occasions. An informal reception was given in the same room Friday evening after the joint meeting already described. It may be remarked that the fine architectural casts on the walls of this room, made from Syrian buildings, were an effective reminder of the service of the late Howard Crosby Butler to his University and to the science of archaeology. For the administration of many details affecting their comfort and convenience during the meetings at Princeton, the societies are indebted to Professor Shirley H. Weber.

The next meeting of the Philological Association is to be held at

the University of Chicago. The officers elected for the ensuing year are as follows:

President, Samuel Eliot Bassett; Vice Presidents, Gordon Jennings Laing, Frank Cole Babbitt; Secretary and Treasurer, Clarence P. Bill; Executive Committee, in addition to the above, Tenney Frank, Elizabeth Hazelton Haight, Henry Washington Prescott, Duane Reed Stuart, Berthold L. Ullman.

#### North Carolina

*Chapel Hill.*—The members of The Philological Club of the University of North Carolina, believing that large numbers of their German colleagues will suffer for the necessities of life during the coming winter, and actuated solely by the motive of contributing what they can to the salvage of human vitality and intellectual production in a class that during times of need suffers the greatest privation and receives the least aid, hereby authorize their President to appoint a Committee of three, whose duty will be to secure from each member of the Club a pledge for whatever amount he will give, to be divided into four installments and collected at regular intervals during the remainder of the academic year, and forward the same to their German colleagues in the following manner:

The Committee will select from the faculties of German Universities a Professor of German, a Professor of Romance Languages, a Professor of one of the classical languages, and a Professor of English who may be known either personally or by reputation to members of the Club as willing to undertake the distribution of the Club's gifts; the Committee will forward one collection to each of the professors chosen, with the request that he put the same to the best use in relieving whatever want appeals to him as most urgent among teachers of his subject personally known to him, retaining for himself, if he so desires, as much as one-third of the amount sent him.

Realizing that their contributions will go but a very little way towards alleviating a great deal of suffering, the members of the Club hereby instruct their Committee to ask the editors of whatever publications the Committee may select, to publish these resolutions, in the hope that the Club's procedure in this instance may encourage like actions being taken by similar organizations throughout our country; and furthermore, the Club instructs its Committee to secure the promise of the most available among those members of the Club

who will attend the approaching annual meeting of The Modern Language Association to bring a similar resolution before that body.

#### Ohio

*Delaware.*—The second annual meeting of the Ohio Classical Conference was held with the Ohio Wesleyan University at Delaware, on November 15, 16, 17, last. The program of papers was as follows: B. E. Perry, Western Reserve University, "Petronius and His Greek Sources;" Hilda Buttenwieser, University of Cincinnati, "Liber Gerenticon: Pleasant Homilies from Old Spain;" H. F. Scott, Ohio University, "The Sibyls and the Sibylline Books;" Frank L. Clark, Miami University, "On the Use of the Greek Article in Exclamatory Phrases;" Mary Beth Stewart, Coshocton High School, "Supervised Study in Latin Classes;" Corinne Rosebrook, Harding High School, Marion, "Some Experiences with Work of High School Latin Clubs;" Helen Pfahl, West High School, Akron, "How to Get What You Want from Beginning Latin;" Clara E. Ramsey, Hamilton High School, "Grammar by Association;" Caroline Farquhar, Wilmington High School, "The Latin Laboratory;" Marie W. Bowers, Mansfield High School, "The Classical Itinerary as a Background for Teaching the Classics;" William F. Palmer, West High School, Cleveland, "The Economic Significance of Caesar's Gallic Wars;" A. W. Hodgman, Ohio State University, "Latin Equivalents of Punctuation Marks;" Hiram R. Wilson, Professor of English, Ohio University, "Latin and Greek in Relation to the Study of English Poetry;" Lulu Cumbach, Springfield, "What is Translation?" Edwin L. Findley, South High School, Cleveland, "The Preparation of the High School Latin Teacher;" Paul L. Stetson, Superintendent of Instruction, Dayton, "The Place of Classical Training in a Modern High School;" W. L. Carr, Oberlin College, "The Reading Content of the Secondary Course in Latin."

Those who attended the first meeting of the Ohio Classical Conference at Granville a year ago were expecting great things from this second meeting, and they were not disappointed. The program was of a high order, and the conference was further enriched by the social and other features prepared by the home committee on entertainment.

The Ohio Classical Conference is now successfully launched and on its way. It is destined to go far and accomplish much for the Classics in Ohio and beyond.



**The American Academy in Rome. Fellowships in the School of Classical Studies**

The American Academy in Rome announces its annual competitions for the Fellowships in Classical Studies. There are two Fellowships each of the value of \$1,000 for one year, and one of the value of \$1,000 a year for two years. Residence in the Academy is provided free of charge and there is opportunity for extensive travel. The awards are made by a jury of nine eminent scholars after a competition, which is open to unmarried men and women who are citizens of the United States. Entries will be received until March first.

Attention is called to the following general regulations:

Persons desiring to compete for one of these Fellowships must fill out a form of application and file it with the Secretary, together with letters of recommendation, not later than March 1. They must submit evidence of attainment in Latin literature, Greek literature, Greek and Roman history and archaeology, and also ability to use German and French. They will be required to present published or unpublished papers so as to indicate their fitness to undertake special work in Rome.

The Fellows will be selected by the jury without examination other than the submission of the required papers.

For detailed circular and application blanks, apply to Mr. Roscoe Guernsey, Executive Secretary, 101 Park Avenue, New York, N. Y.

The second Summer Session will be held from July 7 to August 16. The work will be conducted by Professor Grant Showerman of the University of Wisconsin, Fellow in the School of Classical Studies at Rome in 1898-1900, visiting student in 1912-1913 and 1921-1922, Annual Professor of the School of Classical Studies in Rome in 1922-1923, and Director of the first Summer Session in 1923.

The subjects of study will be: (1) History of the City of Rome; (2) Monuments of ancient, early Christian, mediaeval, Renaissance, and modern Rome; (3) Life and letters of the Classical period; (4) a limited number of sites outside of Rome. The whole will form a single unified and comprehensive course designed to give the student a thorough acquaintance with the city in its most important phases.

The lectures will be given in the Academy building, before the monuments, and at the sites. Library, museum, and mail privileges of the Academy will be open to the students. Residence will be ob-

tainable in the vicinity and living rates may be calculated at about \$1.50 a day. Total expenses, including voyage, and Academy fee of \$50, may be estimated at somewhat less than \$500.

Those who are interested should write Director Grant Showerman, 410 North Butler Street, Madison, Wisconsin, who will send them further information early in 1924.

## Hints for Teachers

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By B. L. ULLMAN  
University of Iowa

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[The aim of this department is to furnish high school teachers of Latin with material which will be of direct and immediate help to them in the classroom. Teachers are requested to send questions about their teaching problems to B. L. Ullman, Iowa City, Iowa. Replies to such questions as appear to be of general interest will be published in this department. Others will, as far as possible, be answered by mail. Teachers are also asked to send to the same address short paragraphs dealing with teaching devices, methods, and materials which they have found helpful. These will be published if they seem useful to others.]

### Latin for English

Corra Harris, writing on "My Book and Heart" in the *Saturday Evening Post* for September 1, 1923, says:

But from first to last I have retained my horror of textbooks. I regard them as a sort of manual exercise of the mind by which unhappy youth is taught to skin the cat intellectually. Never yet have I seen one with the sap of real wisdom in it. A grammar, for example, may teach you how words should be regulated in a sentence, as a trained animal may learn to walk on his hind legs; but my idea of a book on the use of language would be one that taught the beauty and majesty of words; how to love them and choose them like flowers in a garden; how to feel them like wind in the green boughs in a forest or the sound waves make against the shore; or how words can be turned like bright horizons on a fair day, or made to tell the inside truth of life, the prayers we feel but cannot say, the goodness in us that so rarely gets the tongue to tell it. A sort of Bible of words, not a mere dictionary or a book of rules to keep your nouns with their hats on, your verbs properly adjusted to the coat tails of their adverbs.

Something of this witchery of English words, or at least of their intimate meaning, can be best taught in the Latin class along the general line followed by Mr. Ellis in the quotations made in previous "Hints."

### Parallels

Dr. Evans in *The Chicago Tribune* is constantly answering inquiries on how to live to be 80, or 90, or 100, by telling his correspondents to "keep young in feelings, interests, and associations."

This is "old stuff." In the *De senectute* Cicero has Cato say that (38) he approves of an old man who has something in him of the youth, that (26) the old age of men whose acquaintance is cultivated by young men becomes a lighter burden, and that (38) an old man who keeps up his interests (the best translation for *studia*) will not realize the approach of old age. Even on the physical side Cicero and the moderns agree in advising moderation in eating and mild exercise as a means of prolonging the life of an old man.

An official zero milestone in the heart of every city and town in the United States from which local distances can be measured is the suggestion of the American Automobile Association. This would result in the accurate indication of distances on signposts and do away with the absurdity of signs a mile or more apart showing the same distance to a given point. Such milestones have been erected in Washington and Los Angeles, and one is about to be erected in Chicago.

"Old stuff" again. The excellent road system of the Romans made use of such milestones. In the Forum at Rome there was the *milliarium aureum*, or golden milestone. This was erected by Augustus near the Rostra. It gave the distances from Rome to other cities, though during the empire the distances on the roads were measured from the city wall. In any case, there was no variation in measuring distances, and all milestones were official. The Roman milestone might well be taken as a model for the suggested zero milestones.

#### Conducting a Caesar Recitation

Miss S. Alice Toole of the Perry, N. Y., High School answers the invitation in the November "Hints" as follows:

At the beginning of the recitation period the lesson for the next day is assigned at once. Then the new lesson is read *in Latin* by the teacher—not read as it occurs in Caesar, but read as the words occur in the English translation. If this is done twice or even once, it is remarkable what a grasp students can get on the next lesson. Maybe a few new words put in their appearance. To give their meanings takes only a moment. The rest of the recitation period is taken up with the routine of the lesson assigned for the day, enlivened now and then with Latin games. Reproduction of easy sections from Caesar may be done with great profit. We are at present delighted with Latin records which brighten a dull period.

In regard to a composition lesson one finds that the greatest difficulty lies in verbs—modes and tenses. One reaches the conclusion after some

years of observation that, if a student has his verbs correct, the rest of the sentence can naturally take care of itself. To prepare a composition lesson on the day before it is presented we underline the verbs and by questioning get the modes and tenses. To emphasize this matter of verbs we have placed upon the board English sentences which we do not translate at all, merely underlining the verbs and giving mode and tense as would be done in Latin. Students seem to have an abundance of forms, rules, etc., at their command but no *system* for the arrangement thereof.

The meaning of new words should, in my opinion, rarely be given. Pupils should learn to depend for their meaning on derivatives, related Latin words, and context. It is a questionable procedure also to read the Latin in the English order as a regular thing. Pupils should learn to get the feeling for the Latin order. The teacher may help by phrasing distinctly while reading in the Latin order.

Miss Laura Buckley of the Chillicothe, Mo., High School, writes:

The plan that seemed the most successful in my Caesar class last year was a rapid reading of the previous lesson in good English, then a detailed study of the assignment. The constructions were discussed after the lesson had been read and the content understood. After all questions had been answered, the lesson was read without error, or hesitation, and with regard to the phrasing used. A written lesson, used intermittently, was an incentive to those prone to slight the translation. At the end of the year each student handed in some article he had made, or a theme on assigned topics. The members of the class seemed to enjoy this.

#### **Indirect Object and Place to Which**

A teacher writes that she has difficulty in getting her first year class to distinguish between the indirect object in the dative and place to which in the accusative with a preposition. This common difficulty is of course due to the use of "to" in English with both constructions. I know of nothing that can be done except to drill constantly on the essential difference between the indirect object after verbs of giving, telling, showing, etc., and the prepositional construction after verbs of motion. The dative is the "giving" case. Has any teacher a suggestion to offer?

#### **A Latin Club Program**

Miss Viola G. Herr of the Bloom Twp. High School, Chicago Heights, Ill., writes as follows:

For the meeting which our Latin Club, *Romani Hodierni*, held in October, Hallowe'en time suggested to us the idea of prophecy, but the program



would not be necessarily confined to that season of the year. The club members voted this one of the most successful meetings.

Very entertaining and instructive talks were given by the members about Apollo, god of prophecy, oracles and their importance in the ancient world, some of the outstanding oracles and omens of the Aeneid, and the famous oracle at Delphi.

After these discussions everyone visited a supposed oracle of Apollo and received a prophecy concerning his future. Of course, these prophecies had been prepared beforehand. They were written on scrolls as similar to those used by the Romans as possible. I enclose a few typical prophecies. They were necessarily written in very simple "jingles," as some of our club members are beginning freshmen.

Antiquus sol will make you tan  
Et aid you esse a fortissimus man.

Nauta fortis you will be,  
Et saepe navigas in mari.

You will be a Latinus magister  
Et malos discipulos you will scare.

#### Punning Riddles

The freshman Latin class of the Community High School, Normal, Ill., (M. H. J. Lampe, teacher) sends the following:

1. What does an automobile do when it meets us? *Passus* and *missus*.
2. In what way are a Cuban road, a pointed-toed shoe, and a tight skirt alike? *Narro*.
3. What does a miser always want to do to his fortune? *Adsum*.
4. What does a swimmer do every day? *Dives*.
5. What structure holds the head up? *Nec*.
6. In a race what is the last thing that the starter says? *Redigo*.
7. Name a piece of headgear worn by the Scotch. *Tam*.

The second year Latin class of the Algonac, Mich., High School (Wilda Bradley, teacher) sends the following:

1. What makes a person stay out of school so much? *Sic* (sick).
2. When a lawyer in a murder case inquires what *weapon* was used, what does he say? *Telum*.
3. If you have a good *companion* what does he do when you ask him to visit you? *Comes*.
4. What are the newsboys *outside* calling? *Extra*.
5. What may a girl use *advantageously* in her bedroom? *Commode*.
6. What is good for a mad dog? *Canis* (cane is).
7. What does a little chap say if you tell him he can't sing? *Canto*.
8. What do you say when a person asks, "Are you ready now?" *Iam*.
9. What did the boy put *secretly* in his sister's pocket? *Clam*.

10. When the *tail* of a cow is cut off, what may the cow do? *Caudae* (cow die).
11. In what did the man *hope* to fly? *Spes* (space).
12. What things do not grow in a *city*? *Urbs* (herbs).
13. Where do they use navigation *laws*? *Lex* (lakes).
14. What will he do if we steal something of *his*? *Suus* (sue us).
15. What does a professor of music say when he starts to *give* a lesson? *Do*.
16. What is the best *witness* of a pupil's understanding? *Testis*.

### Parodies

In the "Hints" for June, 1922, I pointed out that parodies had a distinct teaching value, in addition to that gained from the interest created by them, because they presupposed a thorough knowledge of the passages parodied and thus encouraged reading for thought. Miss Helen S. Conover of the Hillsboro, Ohio, High School sends the following Ciceronian parody by a junior in her school:

How long, O flapper, will you try our patience? How long will your wildness elude us? For what purpose do you display your lip stick so publicly? Do the laments of your mother, the growls of your father, the horrified countenance of your grandmother, and the bold glances of many men move you not at all? Do you not see that your tricks are known and your wishes are made harmless by the knowledge of all who know you? Do you think any one of us is ignorant of what dance hall you visited night before last, what time you came home last night, where you were, who was with you and what exciting lark you planned?

O the times, O the customs! The town knows these things, the families see them, yet they continue. Do they continue? Nay, they even grow worse and worse. Chic flappers draw flasks from wondrous corsages and mark with their eyes what man they are going to lure to ruin. But the brave fathers and mothers lift not one finger to prevent and think they have done enough for their children's souls if they give them more money than they ask for and more clothes than they can wear.

### Latin and Greek Rules in Jingles

Professor G. A. Simmons of Hendrix College sends the following in response to the request in the December "Hints":

#### Greek Prepositions

With *ἀντί*, *ἐξ*, *ἀπὸ* and *πρό*  
 The Genitive alone may go.  
 On *σύν* and *ἐν*  
 The Dative depends.  
 While all the rest  
 Take what they like best.

**Latin Prepositions with the Ablative**

A, ab, absque, de,  
sine, tenus, pro and prae,  
sub, cum, coram, in, ex, e.

Mr. Ellis sends the following, found in the old Arnold and Spencer *Latin Prose Composition* (Appleton, 1846):

*Contingit* use of things we like,  
But *accidit* when evil strike.

In *this is life* let *this* with *life* agree::  
*Hoc, id* or *illud* barbarous would be.

*Vereor ne*, I fear he will;  
*Vereor ut*, I fear he won't.

From *nemo* never let me see  
*Neminis* or *nemine*. (Use *nullius, nullo*.)

For *crime* let *crimen* never come,  
But *scelus, facinus, flagitium*.

**Notice to Latin Clubs**

The Latin Club of the Sac City, Ia., High School (Mrs. Blanche L. Martin, teacher) would like to correspond with other Latin clubs. This department will be glad to print the names of clubs wishing to correspond.

**Castaneae**

History Professor: "Tell what you know about Nero."

Bluffing Student: "Well, er, the less said about him the better."

History Professor: "Correct, 100%."

## Book Reviews

*Virgil's Aeneid and Ovid's Metamorphoses.* By J. B. GREENOUGH, G. L. KITTREDGE, and THORNTON JENKINS. Ginn and Company: Boston, 1923. Pp. 300+220+169, with 59 plates and 48 text illustrations.

In a period when classical study demands the ultimate in attractive features, the Greenough, Kittredge, Jenkins Virgil's Aeneid steps to the front of the stage and bows. We raise our opera glasses and note with approval that the wrinkles of the 1895 edition are smoothed, the plumage is a bit more gaudy, the step more lively.

This new book is an unconcealed effort to modernize a text which had served its day and was slipping behind in the procession of excellent Virgil texts. The print is larger, the page more open than that of the earlier edition, the notes less redundant with grammatical references, the vocabulary less erudite. Vowel markings are added in Aeneid I, the introduction has been enlarged and made more helpful for reference, and generous excerpts from the last six books have been added, approximately 800 lines.

The single novelty, and a very commendable one, is the addition of nearly 700 lines from Ovid's Metamorphoses comprising the stories of Cadmus, Pyramus and Thisbe, Perseus and Andromeda, Niobe, Daedalus, Orpheus and Eurydice, and Midas. It will be noted that these selections together with the excerpts from Aeneid VII-XII equal 1500 lines, or an equivalent of two complete books of the Aeneid.

The introduction is brief, containing but 36 pages, and treats (a) of the Augustan Age, Virgil's Life, Virgil's Works, and Virgil's Fame; (b) the Grammar and Style of the Aeneid. A statement in the preface sets forth this latter part as a novelty, but detailed analyses of the Grammar and Style of Virgil's Aeneid are no longer novelties in the texts of secondary schools; they have been included in introductions for the past two decades. But this part of the introduction is novel compared with that of the older edition in that it explains the material in a specific and helpful manner. The paragraphs are numbered so that they are more available for reference from the notes. For some reason the editors neglected to consider this

convenience for the first part of the introduction. Moreover, the paragraph on the Augustan Age is treated within too small compass. It might have included something on the lives and works of Virgil's contemporaries as well as a little more historical background from 44 B.C. to 14 A.D. And to correspond with this addition, an equal amount of material might easily have been eliminated from the second portion. For instance, the writer does not see the necessity of including a complete review of noun and verb syntax. Those points which are peculiar to poetry should suffice. Here the authors even include "The subject of a finite verb is in the nominative" and proceed to illustrate the point by referring to Aeneid I, 12. In connection with this, much of the material between pages 17-29 could be stricken out. If the study of the Aeneid is a study of poetry rather than of prose, it were far better to devote 16 pages to poetical usage, figures of speech, and versification, and 3 to syntax, than the reverse, which is the case in this text.

The unusual emphasis upon the syntactical side of the study leads us to examine the notes. Here we find, it is true, that a great deal of the grammatical reference of the early edition has been eliminated. The 1895 text contained fourteen references to syntax between verses 15-25, Aeneid I; the 1923 edition 10. The older book had 7 points of syntax in 350-363, Aeneid VI; the new text 4. In verses 100-200, Aeneid I, there are 48 references to syntax and 18 to poetical usage. There seems to be a similar proportion throughout the new edition. Hence we declare that the emphasis is still too great on the side of syntax.

The vocabulary of the 1923 edition shows a marked improvement over the old text. Gone are all Greek roots and stems. Only a few Latin combinations and idioms are retained. The word "femina" in the 1895 text is embellished with 20 words and roots. The new text contains but two. "Fero" once needed three columns; it now has one and one-half. The Latin word is set in big, black type and only the comparatively few explanations put in italics. The result is an open field in which the pupil can readily find the appropriate meaning.

While the Greenough, Kittredge, Jenkins Aeneid is a marked improvement over the early edition, the process of revivification should have been carried further. There should be added a comprehensive index, suitable for both pupil and teacher; a bibliography, and notes for the last six books of the Aeneid. Vowel markings



should have been carried throughout the twelve books and the portion of Ovid. The purpose of the marked vowel is not simply for greater ease in getting started in the technique of versification. It is a legitimate help in translation throughout the work.

One final word with regard to the illustrations which so abundantly adorn both reading text and notes. The experience of the writer leads him to believe that the modern student of Virgil finds laughable most of the antique cuts that illustrate points of mythology. The preface confesses that "nothing in the way of modern art has been admitted." This seems a mistake. A score of full-page photographic illustrations of the gods and of other groups like the Laocoon always heighten the dignity of the text, together with twice as many plates, say, for the notes, which may illustrate technical points. But to introduce a cut such as that of Orestes and the Furies (p. 152) where Orestes looks anything but mad and the Furies appear as fair-faced dancing girls, or that of Tantalus (p. 214) who seems to be inspecting in a near-sighted manner a very excellent lock of hair, is to place in front of the mirthful high school pupil fuel to feed, not his aesthetic tastes, but his irrepressible risibilities.

Teachers who found the old edition of the Greenough and Kittredge Virgil their preferred text will receive the new with delight. For it is, in comparison, a commendable secondary school text. To the writer, while Pelias was improved by this kettle-process of Medea, his old legs are yet too shaky to permit him to gambol about in the company of the most modern and youthful texts of the Aeneid.

ANN ARBOR HIGH SCHOOL

DORRANCE S. WHITE

*Greek Religious Thought.* By F. M. CORNFORD. E. P. Dutton & Co., 1923. *Greek Economics.* By M. L. W. LAISTNER. E. P. Dutton & Co., 1923.

These two volumes are the first to appear in "The Library of Greek Thought," a series edited by Ernest Barker, which aims to "put before English readers . . . the most typical and the most important expressions of Greek Thought in all the many fields of its activity." Each volume will contain about 250 pages, including a brief introduction, selected translations of passages from Greek writers, a bibliography, references to the best texts of the original Greek, and indices.

Mr. Cornford has chosen the material for his source-book with

discrimination, and his introduction is happily suggestive rather than dogmatic. He warns against the dangers inherent in the translated word, indeed in any word, "so hard is it to discover what men believe, or what they think they believe, from fragments of what they say." "All we can say is that 'god,' or 'the divine,' normally meant something alive, active, imperishable." "The Greek theology was formulated, not by priests, nor even by prophets, but by artists, poets and philosophers." With Socrates "for the first time in Greek thought appeared the belief in a provident and benevolent father of the universe." Mr. Cornford stops with the time of Alexander, choosing to consider this the end of the creative age of Greek religious thought.

The source book in Greek economics also shows careful workmanship. Mr. Laistner points out the close relationship between ethics and economics always characteristic of Greek thought, traces the development of sources of revenue and of the distribution of wealth, and analyzes the economic schemes of Xenophon and Plato. The discussion of slave labor appears somewhat inadequate; there are many popular misunderstandings on this point which need to be cleared up. The quotations are from Solon, Lysias, Xenophon, Plato, Aristophanes and Aristotle.

W. R. AGARD

ST. JOHN'S COLLEGE, ANNAPOLIS, MD.

*Zauberei und Recht in Roms Frühzeit. Ein Beitrag zur Geschichte und Interpretation des Zwölftafelrechtes.* Inaugural-Dissertation von FRANZ BECKMANN. Osnabrück, 1923. Pp. 71. Price \$0.50. (This publication may be obtained by addressing the author at Münster i. Westf., Körnerstrasse 4.)

It would seem as if the labors of Schoell, Bruns, Voigt, Gradenwitz and other scholars had already extracted from the Laws of the Twelve Tables the last vestige of ore within them, yet the mine which was apparently worked out now yields a thesis of seventy-one pages. I am more than ever inclined to believe Pliny's story of the marble-quarries whose output was always spontaneously replaced.

This dissertation is restricted to the elucidation of but three expressions: *qui fruges excantassit*; *neve alienam segetem pellereris*; *qui malum carmen incantassit*.

The first two of these clauses have to do with crops. The more or less traditional view is that *excantare* means "to injure." After a

careful study of the extant uses of *excantare*, which was made possible by access to the material of the *Thesaurus* in advance of publication, the author concludes that this verb, which means literally, "to enchant out," is actually used in the restricted sense of enticing harvests from neighboring fields by magical formulae or utterances.

The second clause is not a rephrasing or paraphrase of the first, but rather an antithesis. The author shows that it is a prohibition against luring away crops by concrete means, by some agency other than words. Pliny (*Nat. Hist.*, 18.41-43) records for us an interesting trial of a farmer whose abundant crops on a small plot were ascribed to magical theft from his neighbors. When the defendant displayed his well-kept farming implements, but stated that he could not show his long hours of labor and his sweat, he was acquitted, much to the credit of Roman common sense.

The greater part of the thesis is devoted to proving that the last expression, *qui malum carmen incantassit*, is directed not against the utterance of defamatory or scurrilous verses, but against the general practice of magic with evil intent.

This dissertation is strikingly original. The conclusions, which are so much at variance with ancient and modern scholarship, seem almost startling, yet it is well to recall a passage of Polybius (3.22.3) from which we learn that even Romans who made a special study of old Latin documents had difficulty in understanding some of them.

The author has proved his points to the satisfaction of the reviewer, who regards the work as a model presentation of material. The deductions are not made by a chain of evidence in which the snapping of a single link would destroy their validity. To mix my metaphors, the structure rests on piles, but not on piles supported by other piles.

The dissertation is poorly printed, the paper is poor in quality, and the number of typographical dragon's teeth is three times as large as the accompanying list of *Druckfehler*. Perhaps only a veteran soldier would have had courage to face such printing. It would, however, be ungracious to hold such defects against scholars who amid adverse conditions are striving to keep aglow their interest in things classical. In view of post-bellum conditions in Germany one admires the writer as much for his stoutness of heart in resuming his classical studies as for his courage in dropping them to serve four years in the army.

EUGENE S. McCARTNEY

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